

THE CHRISTIAN DAY SCHOOL IN THE BLACK COMMUNITY

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ABSTRACT

This thesis is concerned with the Christian day school movement and its relevance for the Black community. The Christian school as an agency of change will be probed. The philosophical and theological approach of the Christian school in the Black community will be explored. Special attention is given to Paulo Freire's Conscientizacao , as a philosophy of education that liberates both the oppressed and oppressors of a society.

A theology of liberation and reconciliation is presented as the best theological approach for Christian schools that have the responsibility of educating Blacks.

Case studies of five Christian schools in the Pasadena and Los Angeles areas will be analyzed. They are Pasadena Christian School, Pasadena Lutheran School, Victory Christian School, Pacific Christian High School, and Victory Baptist Day School.

The Christian school in the Black community will be looked at in relation to how it can best benefit Black youth, especially those who have fallen prey to many of the negative elements of life. Finally, the importance of the Black church in the Christian day school movement will be discussed.

INTRODUCTION

This thesis is concerned with the Christian day school movement and its relevance for the Black community. The Christian school as an agency of change will be probed. Specific attention will be given to the Black church and its role in the Christian day school movement.

A brief look at American history, will reveal that for years, the Black youth have been educated either in church-related or independent Christian day schools in this country. The history of the Christian day school movement will be surveyed in chapter one: A Brief History of Christian Education: The Christian Day School. A philosophical and theological understanding of the Christian day school will be provided in chapter two: A Philosophical and Theological Understanding of the Christian Day School in the Black community.

In the following chapters, case studies of five schools: Pasadena Christian School, Pasadena Lutheran School, Victory Christian School, Pacific Christian High School, and Victory Baptist Day School will be examined in chapter three: The Christian Day School as an Expression of Ministry. The implications of what it means to have a Christian day school in the Black community will be looked at in chapter four: The Christian Day School in Context of the Black Community. Finally, in chapter five: The

Role of the Black Church in Christian Day School Education.

some summary remarks are given in respect to the role of the Black church in the Christian day school in the Black community.

CHAPTER 1

A BRIEF HISTORY OF CHRISTIAN EDUCATION:

THE CHRISTIAN DAY SCHOOL

JESUS AND EARLY CHRISTIAN EDUCATION

Judaism influenced Early Christianity in many ways, especially in the area of education. "From education that had developed among the Jews much was taken over into the theory and practice of Christian education. The teaching of children was stressed very early in the Christian church."¹ The Christian church, in its inception, was formed by members or attendants of the Jewish synagogue.

The Jewish synagogue was not, as to its service, a place of religious instruction. It was more a place of worship, yet many, if not all synagogues had some kind of school in connection with them...Although the religious instruction and training of the children of Christian parents were given a strong impetus by the system of flourishing schools in connection with the synagogue, yet some time passed before Christian schools were established as separate institutions.²

It should always be kept in mind that the history of Christian education had its beginning with Jesus Christ. Jesus is the greatest teacher to have walked the face of the earth. Yet, he realized that the task of educating the world was too immense of a job for one man, therefore, he

¹C. B. Eavey, History of Christian Education (Chicago: Moody Press, 1964), p.76.

²Samuel B. Haslett, The Pedagogical Bible School (New York: Revell, 1903), p.27.

commissioned his disciples to go and teach all nations
(Mark 16:15):

At any rate, Christ commanded His followers to teach. They are to teach all nations; teaching is to be for all people, irrespective of race, color, or any other mark of distinctiveness. They are to teach, then to baptize; teaching is to secure avowed recognition of Christ as Saviour and Lord. Finally, they are to teach men to observe all things commanded by Christ. Teaching is to stress everything about duty to God and to man, and to lead man to act in the light of known duty.³

The emphasis upon Christ's lordship and his teachings was the primary objective of the formal education of the Early Church. The Catechumenal, Catechetical, Cathedral, and Conventual schools were intimately involved in the education of the Early Church.

The first Christian schools were Catechumenal schools. "In the primitive church, the children as well as adults were instructed and trained in religious life and belief through the use of the Scriptures. Two, three, or four classes of Catechumens were to be found in the Early Church. The course through the catechumenate required between two and three years, and was not very rich in variety of subjects treated."⁴ The primary purpose of Catechumenal schools was to train converts for church membership. "Such schools were established in the first and second centuries and were designed to train converts, both young and old, for

³Eavey, p.81. ⁴Haslett, p.28-29.

church membership. Such trainees, called catechumens, included children of believers, adult Jews, and Gentile converts."⁵ Initially, the teachers in these schools were bishops, priests, and deacons. With the passing of time, minor cleric and able laymen became instructors in the Catechumenal schools.

The Catechetical schools were an outgrowth of the Catechumenal schools:

Thus there evolved out of catechumenal schools in the last half of the second century and during the third a new type of Christian school known as the Catechetical. The purpose of these was to equip the clergy with intellectual training similar to that of learned people of the day. In the course of time these schools produced Christian scholars who could think and reason like other educated men and had a knowledge comparable to that possessed by teachers of Greco-Roman culture.⁶

Undoubtedly, the intellectual training of the clergy referred to above, incorporated non-religious subjects. This is why they (the clergy) were prepared to reason and think along with the best teachers of the Greco-Roman culture.

"The Cathedral schools came to dominate all education. During the fifth and sixth centuries, church councils decreed that all children destined for the priesthood should early be placed in these training schools."⁷

⁵Eavey, p.85. ⁶Ibid., p.88. ⁷Ibid., p.89.

The Cathedral schools were mainly concerned about a specific class of people: The priestly class.

Like the Cathedral Schools, the Conventual schools were also concerned about a certain class of people:

The Conventual schools that originated about the sixth century and continued to Reformation times afforded opportunities for bright and promising young men to secure a fairly good education. These schools were considered equal to the Cathedral and superior to the Trivial schools of the day and many youths resorted thither. But like the Cathedral schools, they were intended only for a special class. No general plan intended to reach all classes of children and youth and provide for their education was at any time put forth, if it was even attempted, by the Church.⁸

As we move on to the Middle Ages, we find that, in general, schools were church-related.

THE MIDDLE AGES

The Cathedral, and Monastic schools played a major role in the education of the Middle Ages. The curriculum of the Cathedral schools is described in the following manner:

The curriculum of the Cathedral schools was a survival of the pagan past, coming down from Plato through Roman education. It consisted of what came to be known as the Seven Liberal Arts...These seven arts were grammar, rhetoric, dialectic (or logic), arithmetic, geometry, music, and astronomy. In church schools the first three, the literary arts known as the Trivium, were

⁸Haslett, p.32

regarded as lower studies, and the last four, the mathematical arts known as the Quadrivium, were the higher studies...The seven liberal arts were thought to contain virtually all that medieval clerics needed to know.⁹

Besides these seven arts, the curriculum included other subjects, such as Scripture and Theology, etc.

In actuality, the Cathedral schools more so than the other schools discussed thus far in this chapter, were very much like our contemporary Christian day schools:

The Cathedral school was the mother of the grammar school. Grammar school, for elementary education, first appeared in the sixth century. The meager instruction of these schools included teaching in reading, writing, music, simple calculating, religious observances, and rules of conduct. Other elementary schools were conducted by parish priests for both boys and girls and thus were known as parish schools.¹⁰

During the Middle Ages, Scholasticism probably originated with Erigena (815?-?877). Early in its history Christianity found itself in contiguity with Greek Philosophy.

The long intercourse between Christianity and philosophy...at last gave birth to scholasticism. The purpose of scholasticism was to unify faith and knowledge, or at least to reconcile them. The Church desired to make universal the statement that what is dogmatically true cannot be scientifically false; and that whatever does not square with dogmatism must be untrue.¹¹

It should be noted, that in a later century, scholasticism gave way to what was known as the "scientific spirit". "At

⁹Eavey, p.105. ¹⁰Ibid., p.106. ¹¹Haslett, p.208.

one time the scholastic spirit seemed to be supreme, at another time the scientific spirit seemed to be supreme in the world of study and thought. The former ruled in the educational sphere for centuries as it did in the religious."¹²

Mysticism also played a significant role in the educational process of the Middle Ages. "Mysticism usually arose in an era (e.g., in the Middle Ages) when religion became too much institutionalized, and it sought a more individualistic and personal relationship with God."¹³

With the dawning of Early Modern Times, the Christian Day School really began to blossom into its own.

EARLY MODERN TIMES

Generally speaking, however, popular education conceived of as a Christian enterprise dates back to the Reformation. The religious doctrines which were basic to the Reformation necessitated a popular educational program. In fact, the idea of a common elementary school was a most important by-product of the Reformation.¹⁴

It was during the Early Modern Era that Christian schools

¹²Ibid., p.209

¹³J. D. Douglas, The New International Dictionary of the Christian Church (Grand Rapids: Zondervan, 1974), p.692

¹⁴J. Edward Hakes, An Introduction to Evangelical Christian Education (Chicago: Moody Press, 1964), p.371

began to shine forth. Martin Luther (1483-1546) and John Calvin (1508-1564) were key figures in the establishment of Christian schools during this period.

Martin Luther knew the value of education.

Born in Eisleben, Luther attended the Ratsschule (city school) in Mansfeld...Luther received his B.A. in 1502 and the M.A. in 1505. In July of that year Luther entered the chapter house of the Hermits of St. Augustine in Erfurt as a novice...In the monastery he pursued some theological studies and was ordained priest in 1507. In 1508 Luther was transferred to the University of Wittenberg, where he earned the Baccalaureus Biblicus degree in 1509 and the doctor of theology degree in 1512.¹⁵

Knowing the value of a good education, first hand, Luther was concerned about the educational needs of the young people of his day: "Luther showed his concern for education by writing his appeal To the Councilmen of All Cities in Germany, that they Establish and Maintain Christian Schools (1524) and his Sermon on the Duty of Sending Children to School (1530)."¹⁶ "Luther held that pupils should be taught, in addition to the Scriptures, the languages and history, singing, instrumental music, and mathematics."¹⁷

John Calvin was one of the greatest educators of the Early Modern Times (Reformation Period). He founded

¹⁵Douglas, p.609

¹⁶Ibid., p.610

¹⁷Eavey, p.147

the University of Geneva. He also played a major role in the establishment of elementary and secondary schools in Geneva:

His plan for elementary instruction in the schools of Geneva called for the instruction of every pupil in the Bible, reading, writing, grammar, and arithmetic, all in the vernacular...As Luther had done, he upheld the principle that instruction in the liberal arts is essential. He therefore organized secondary schools to prepare men for the ministry and for service to the state.¹⁸

During this era, Christian schools were available to all youth of both sexes. Everywhere Protestantism went Christian schools were founded.

Christian schools were established for all the youth of the community. Lutheranism and Calvinism were especially strong in their emphasis upon Christian education for all youth irrespective of sex or level in society. Both Luther and Calvin wrote on education, established schools, and encouraged in every way possible the Christian training of children in schools as well as in the family. In the Netherlands, in France, in Scotland, England, in America--everywhere Protestantism went--Christian schools were founded.¹⁹

POST-REFORMATION CENTURIES

John Amos Comenius (1592-1670), referred to by some educators, as the "Father of Modern Education", was the key Christian educator of this period. According to Dr. Gene A. Getz, the early years of Comenius' life is described in the following manner:

¹⁸Ibid., p.150. ¹⁹Ibid., p.156.

Comenius was born at the Moravian village of Niwnic in the year 1592. While yet a child, he lost both parents, so his early years of education were neglected. But at the age of sixteen he had opportunity to study Latin, which created a great thirst for learning...Comenius was educated in German universities, and within his being developed a strong urge to improve educational endeavors.²⁰

In Comenius's opinion, "Education was defined as aiming at learning all that was necessary for this and future life. It included not only scientific study of nature with deductive reasoning, but also the Bible as integrated into universal education of both sexes and as securing universal peace and religious harmony."²¹

EARLY AMERICA

In the colonial period, Christian education spread through the New England colonies, the Middle colonies, and the Southern colonies. It was during this era that general education developed.

"The Calvinistic Puritans of Massachusetts made prompt provision for educating their children."²² In Early America, communicating the religious faith was considered more important than academic training. Before long, America was settled, and a plan of education was put into action:

²⁰Gene A. Getz, Audio-Visual Media (Chicago: Moody Press, 1972), p.15.

²¹Douglas, p.243. ²²Eavey, p.190.

Thus within a few years after America was settled a plan of education was established to serve as a bulwark of church and state. The system was typically English, providing for elementary instruction in reading and spiritual truth by parents in the home and by masters of apprentices, and later by a town schoolmaster, for secondary instruction in a grammar school to prepare boys for college and for higher education, to train them for the ministry. All schools were children of the church, established by civil government of the towns....²³

The schools of New England were Common schools.

Many of the people who came to America were seeking religious freedom. The educational development in the Middle colonies was of a different order than that found in New England:

The story of early education in New York, Pennsylvania, New Jersey, Delaware, and Maryland is the story of Christian education in parochial schools instead of Common schools like those of New England. These Middle colonies were settled by German Reformed, Dutch Reformed, Quakers, Anglicans, Presbyterians, Scotch Presbyterians, Baptist, Methodists, German Lutherans, Moravians, Mennonites, and other sects.²⁴

Next, we will move on to the Southern colonies.

The Southern colonies were characterized by the laissez faire form of education:

As the parochial education in Pennsylvania was typical of the Middle colonies, so the laissez faire form in Virginia was representative of the education current in the Southern colonies...These colonists believed in the English practice of providing no education for the poor except as apprentices and of letting the rich educate their children through private tutors, grammar schools, and colleges without assistance by church and state.²⁵

²³Ibid., p.193.

²⁴Ibid., p.198.

²⁵Ibid., p.201.

THE TRANSITION FROM CHRISTIAN EDUCATION
TO GENERAL EDUCATION IN PUBLIC EDUCATION

It was during the 17th Century, in American history, that the Christian emphasis in education began to fade from the arena of public education. There were many reasons for this, however, the transition from Christian to secular education was greatly influenced by the rationalistic and secular view of life that prevailed during this era.

The Constitution makes no mention of public education, but upon the religious question the framers of the Constitution took action which had far-reaching effect on education. The First Amendment forbade Congress to make any law respecting the establishment of religion...The Amendment also brought on the scene a dual system of education--one fostered by the state, the other by the church.²⁶

During the first part of the 19th Century Horace Mann (1796-1859), was instrumental in establishing state controlled schools in America. Under his influence the state supported schools became the dominant institution for the education of children.²⁷ Religious education was more and more restricted until today, students in the public school may study religion only in the following ways:

²⁶Ibid., p.209.

²⁷Webster's Biographical Dictionary (Springfield: Merriam, 1970), p.962.

- study the Bible for literary qualities.
- study the Bible for historic qualities.
- use the Bible as a reference book when studying secular subjects.
- study comparative religion.
- study the history of religion.
- study the relation of religion to the advancement of civilization...
- be excused from class to permit those who wish to do so to report to their religious sanctuary for worship or instruction.²⁸

THE RENAISSANCE OF THE PROTESTANT DAY SCHOOL

In the Protestant Tradition, the Christian day school has always been held in high esteem, but recently there has been a rapid increase in the number of protestant day schools.

In 1973, the U.S. News and World Report, and the Christian Life published articles telling about the explosion in Protestant day schools.²⁹ Like no other educational movement of this present era, Christian schools have exploded upon our contemporary scene.

When state supported schools became the norm, the Methodists and the Presbyterians denominations became two of its firm backers. However, many of the other Protestant denominations were not satisfied with state supported schools. Thus, they began to establish schools of their

²⁸Sara Little, Youth, World, and Church (Richmond: John Knox Press 1968), p.126.

²⁹see Paul A. Kienel, The Christian School: Why It Is Right For Your Child (Wheaton: Victor Books, 1971)

own. Church-related schools in America were sanctioned by the United States Courts: "The courts of the United States have sanctioned church-related education, upholding the right of Christians to conduct their own schools out of recognition that the training of the child is first a parental privilege and responsibility."³⁰

The Mennonites, Christian Reform Church, Lutherans, Seventh-Day Adventist Church, Presbyterians, and other Protestant churches have all established Christian day schools in America.

As early as the 18th Century, the Mennonites were busy establishing Christian day schools in America. "Mennonites took steps to organize a school as early as 1701. Christopher Dock, who came from Germany to Pennsylvania about 1714, devoted himself unceasingly to the labor of teaching...Mennonites established many Christian day schools during the eighteenth century."³¹ The Mennonites believed in an education that was Bible-centered.

The Christian Reform Church initiated its day schools during the first part of the 19th century.

The first schools organized within the circle of the Christian Reformed Church were established near the beginning of the nineteenth century. The organizational arrangement of these schools was different from that of the Mennonite schools, for they were founded not by the Church but by parents and individuals locally organized for the purpose.³²

³⁰Eavey, p.320. ³¹Ibid. ³²Ibid., p.322.

The Christian Reform Church is characterized by its deep commitment to Christian schools.

Lutheran schools are church-related schools. "Of all Protestant denomination, the Lutherans, especially the Missouri Synod and the Joint Synod of Wisconsin, have developed the most extensive system of education."³³ The

Lutheran schools were managed by the local parishes:

"Lutheran schools are parochial, that is, they are operated by parishes--sometimes by a single congregation, sometimes jointly by two or more congregations. Thus each school is under the specific supervision of a pastor."³⁴ Without a doubt, the Lutheran Church has done much to promote the cause of Christian schools.

"Next to the Lutherans, the Protestant body that has done most in the realm of the Christian day school is the Seventh-Day Adventist Church...The Adventist school organization is similar to that of the Missouri Synod. Local churches conduct their schools with the assistance of conference superintendents."³⁵

At one point, the Presbyterian Church was committed to the way of public education. However, "...at the present time Presbyterian Churches are among those who are

³³Ibid., p.322-323. ³⁴Ibid., p.323.

³⁵Ibid., p.324.

showing interest in church schools, especially nursery and kindergarten schools."³⁶

There are many other Protestant churches (Southern Baptist, the United Presbyterian, and the Protestant (Episcopal), who were also interested in/and operating day schools.

Independent Christian schools are the outgrowth of concerned parents and other interested individuals.

In addition to what is being done by the churches, many evangelical parents and interested friends are uniting to establish independent Christian day schools. Associations of such schools are being organized to advance the interests of members and to provide a united front. Among these associations are the California Associations of Christian Schools, the Los Angeles Baptist Missionary Society, and the National Association of Christian Schools.³⁷

There are many reasons why parents send their children to Christian Schools: 1) parents who are disenchanted with the public school system, 2) parents who would prefer to segregate their children from those of another race, creed, or color, and 3) parents who would like for their children to receive a Christian education, as well as an education in general. Whatever the reason, one thing is for certain, the roots of Christian day schools run deep in the soil of American history.

³⁶Ibid., p.325. ³⁷Ibid., p.326.

A BRIEF HISTORY OF DAY SCHOOLS FOR BLACKS IN AMERICA

In this chapter, thus far, nothing has been said about Blacks and their involvement in the Christian day school movement. A brief look at the pages of American history will reveal that Blacks have for years been concerned about the educational needs of their children.

The education of the Black man in America had its humble beginning when he arrived here from Africa. "The first opportunity for the education of the Black man came as a natural outcome of his status in the New World. He was brought thither to be used in the exploitation of the country. Sometimes, then, in the interest of efficiency it was necessary to educate the bondman."³⁸ According to Carter G. Woodson, prior to the Civil War, "The larger opportunity for education during this period, however, came from the religious element."³⁹ It should be noted,

The education of the Black man had not been connected with life. He had been trained to conform to a general pattern and had been denied the opportunity thus to function. He had been trained to render the service required of the large majority of American citizens but by segregation and social repression he had been doomed to lead the life delimited as that of the pauper...

A few [Blacks], recovering from this education sufficiently to see the error of their ways, urged that the point of view in the education of [Blacks] be

³⁸ Carter G. Woodson, African Background Outlined (New York: Negro Universities Press, 1936), p.316.

³⁹ Ibid.

changed, that the [Black man] be educated to his race rather than away from it. In other words, in the education of [Black man] we should begin with the race itself. We should first acquaint the [Black] child with his own background regardless of what they may be. If the past shows achievements which may stimulate and inspire the youth, by all means penetrate that background. If the past of the [Black man] shows a succession of dismal failures, it is equally important to know those facts, for only by knowing wherein one has failed can he easily learn by experience how to succeed. A race that has no history to draw upon or fails thus to use its past must grope in the dark and make thousands of mistakes to achieve little.⁴⁰

The above statements are of infinite value to those who have the responsibility of educating Blacks. The Black child and youth needs to be and should be taught about his background.

There were all types of endeavors to educate Blacks, however, it should be kept in mind that churches were the prominent agent in this task, especially in the case of the Black institutions. This is not surprising since Black institutions were established by churches and churchmen. Therefore the Black history of Black educators is entwined with the history of Black churches.⁴¹

"Almost every [Black] church was both a school and a church. The pastor preached on Sunday but taught during the week or hired somebody else to conduct such a school in connection with the church."⁴² The Black church was concerned about both the religious as well as the general edu-

⁴⁰Ibid., p. 321-322.

⁴²Ibid., p.377.

⁴¹Ibid., p.347.

cation of its youth.

While the [Black] churches assumed this burden of religious education it added another of general education of the youth. In places where public schools for Blacks had not been provided or, if made legal, could not function for lack of funds, the [Black] churches came to the rescue...The churches, therefore, were used to shelter schools. Most of the [Black] schools during the Reconstruction period were taught in [Black] churches for which no rent at all or only a small pittance was paid.⁴³

Therefore, it is understood, the Black church had played a major role in the development of day schools for Blacks:

In the period of slavery, next to a godly life, no grace was more highly prized than the ability to read and write. The benevolent societies frequently had as a part of their purpose the provision of education for the children of the community. For example, the Bethelites in Philadelphia established a First Day School in March of 1796 and six months later inaugurated a night school for adults. In Newport, Rhode Island, the African Union Society, a mutual benefit Society, sponsored a free school in 1808 and in 1824 established an independent Black church. In Boston, Prince Hall, founder of the Masonic order among Blacks, and a Methodist minister, organized a school in 1798 which was moved to the African Meeting House in 1805.⁴⁴

There was an explosion of Black free schools popping up everywhere. "In city after city the Black free schools were established, more often than not by free Blacks."⁴⁵

In 1834, the A.M.E. Church passed a resolution. The resolution reads as follows:

⁴³Ibid., p.379-380.

⁴⁴C. Eric Lincoln (ed.) The Black Experience in Religion (New York: Anchor Books 1974), p.20-21.

⁴⁵Ibid., p.21

Resolved: That as the subject of education is one that highly interests all people, and especially the [Black] people of this country, it shall be the duty of every exertion to establish schools wherever convenient, and to insist upon parents sending their children to school; and to preach occasionally a sermon on the subject of education; and it shall be the duty of all such ministers to make returns yearly of the number of schools, the amount of scholars, the branches taught, and the places in which they are located; and that every minister neglecting so to do, be subject to the censure of the Conference.⁴⁶

This manifested clearly the early interest of the A.M.E. Church in education. Furthermore, during the latter part of the 19th century, the A.M.E. Church raised over one million dollars for educational needs, as well as providing for the educational needs of Blacks beyond elementary school.⁴⁷ It should be noted, that Blacks invested more of their resources in educational undertakings than in any other community enterprise in the 19th Century, except for building churches.⁴⁸

The Baptist Church, like the A.M.E. Church, was concerned about the educational needs of its people, so that by 1900 the Baptists were supporting some 80 schools and 18 academies and college.⁴⁹

"In 1900 the A.M.E. Zion Church was supporting, as a denomination, eight colleges and/or institutes, while the Colored Methodist Episcopal Church had established five

⁴⁶Ibid. ⁴⁷Ibid., p.22. ⁴⁸Ibid., p.21.
⁴⁹Ibid., p.22.

schools during their thirty years history."⁵⁰

In summary, the Black endeavor into the educational needs of Black children, youth, and adults, goes far beyond the few incidents cited in this chapter. It is important to keep in mind, that the Black church has been in the past, as it is today, the key to the educational needs of Blacks.

⁵⁰Ibid.

CHAPTER 2

A PHILOSOPHICAL AND THEOLOGICAL UNDERSTANDING OF
THE CHRISTIAN DAY SCHOOL IN THE BLACK COMMUNITY

As we have seen in the previous chapter, the Black church has, for years, been a strong arm in the struggle for education and religious freedom, as well as the emancipation of the Black man in general. It is the responsibility of the Christian day school in the Black community to continue this struggle and tradition that has been established by the Black church of the past.

In a very real sense, the heartbeat and life of any religious institution of education, is its philosophy of education and its theological orientation. For the Christian day school in the Black community this is increasingly true. The philosophy and theology of today's Christian day school in the Black community, must inspire its Black youth to take advantage of the freedom that has already been won. In the words of Dr. Martin Luther King, Jr.:

We must make full and constructive use of the freedom we already possess. We must not wait until the day of full emancipation before we set out to make our individual and collective contributions to the life of our nation. Even though slavery and segregation were designed to make the [Black man] adjust patiently to mediocrity, we must work assiduously to aspire to excellence. This is particularly relevant for the young [Black]. Realism impels us to admit that many older [Blacks] have been so scarred by long years of oppressions, by limited or no education, that they can

no longer be expected to achieve excellence. There are also some [Black] youth who have faced so many closed doors and so many crippling defeats that they have lost motivation...But there is a host of [Black] youth who still have the will and the capacity to achieve excellence in their various fields of endeavor. Doors of opportunity are gradually opening now that were not open to our mothers and fathers. The great challenge is to prepare ourselves to enter these doors as they open.¹

The challenge of preparing Blacks to enter the doors of opportunities as they open, should be one of the primary objectives of the Christian day school in the Black community. It should educate its Blacks to take advantage of their freedom, as well as to strive for excellence in whatever they endeavor to do.

The philosophy and theology of the Christian day school in the Black community should produce an atmosphere and environment where liberation, innovation, and spiritual renewal can take place in the life of every Black student that comes through the doors of that institution. This will not happen--until the school understands the relationship of General Education to Christian Education, especially with respect to their value for Blacks.

GENERAL EDUCATION AND CHRISTIAN EDUCATION

General education and Christian education have much in common:

¹Martin Luther King, Jr., Where Do We Go From Here: Chaos or Community? (New York: Bantam Books, 1967), p.148-149.

Both Christian education and general education set out to teach. Both try to guide and enhance learning. Both seek to support the innate processes of maturation in children, youth, and adults, and to draw out and develop the unique gifts of each person. Both attempt to carry a culture to the next generation, and to help persons use their heritage in full and effective lives. Both have cognitive, affective, and behavioral goals for learners. Both are committed to a brighter personal and social future.²

The general education and the Christian education of the Christian day school in the Black community, can become an effective means of educating Blacks, if the school can orient the educational aims stated above, to the particular needs of Black people. In doing so, it will be on its way toward teaching, guiding and enhancing learning, and supporting the innate processes of maturation of its Black students. It will also be well on its way toward drawing out and developing the unique gift of each Black student. Furthermore, it will be able to help its Blacks to use their culture and heritage in full and effective lives. Finally, they will not only learn cognitive, affective, and behavioral goals, but, their personal and social future cannot help but be brighter.

The philosophy and theology of the Christian day school in the Black community, must help the Black child overcome the myth that he is a nobody, a nonbeing in a white world. Thus, the philosophy and theology of the

²Douglas E. Wingeier, General Education: A Source In Shaping The Church's Educational Work (Nashville: Educational Futures), p.5.

school must be concerned about change, a change that will produce in the Black child a sense of personhood and "somebodyness." The term "somebodyness" is used here to denote a sense of worth and integrity on the part of Blacks.

It is very important that a rugged sense of "somebodyness" is instilled and developed in the Black child.

It has been noted:

The tragedy of slavery and segregation is that they instilled in the Negro a disastrous sense of his own worthlessness. To overcome this terrible feeling of being less than human, the Negro must assert for all to hear and see a majestic sense of his worth...We must no longer allow the outer chains of an oppressive society to shackle our minds. With courage and fearlessness we must set out daringly to stabilize our egos. This alone will give us a confirmation of our roots and a validation of our worth.

This sense of "somebodyness" means the refusal to be ashamed of being Black. Our children must be taught to stand tall with their heads proudly lifted...Whether some men, black and white, realize it or not, Black people are very beautiful.³

Through self-acceptance and self-appreciation, the Black child will be much better prepared to face the oppositions to his selfhood, that will confront him in white America.

THE PHILOSOPHICAL FOUNDATION

The philosophies of the majority of the educational institutions in America are derived by combining several philosophies of education into one approach. The

³King, p.144-145.

Christian day school in the Black community will also draw insights from them.

Traditional Approaches

The roots of general education can be traced back to four traditional approaches of education-perennialism, essentialism, progressivism, and reconstructionism.⁴

Perennialism is defined as "education as cultural regression." This educational approach is focused on a return to the axiomatic beliefs and self-evident first principles about reality, knowledge, and value which were foundational to the ancient and medieval cultures. The educational aim of perennialism is simple--educate the elite, so he can become civilized. The curriculum is determined in an authoritarian manner by the educator. For the perennialist, his educational methodology makes use of the problem, participation, and practice techniques. The social and educational controls for the perennialist, rests in the hands of the "Philosopher-King" of Plato or church hierarchy of the middle ages. The perennialist's learning theory rests on faculty psychology and mental discipline.⁵

Essentialism can be characterized as "education as cultural conservation." This educational approach seeks to absorb the maximum content from the outside world, whether

⁴Wingeier, p.9. ⁵Ibid.

material or spiritual. The educational aim of the essentialist is to produce individuals, who are able to adjust to their environment, make use of time-tested moral standards, be able to take advantage of their subject matter later in life, and, finally, they should be able to develop and utilize their reasoning abilities. The curriculum of the essentialist is composed of classified, logically organized subject matter which imparts to the learner the knowledge he needs to adapt to culture, to appreciate the heritage of the past, and to earn a living. The methodologies of essentialism include habit formation, memorization, and indoctrination by imitation. The essentialist achieves social and educational control through passing on the ideas and norms of the existing social order to succeeding generation, through encouraging adjustment to the environment, through an authoritarian, bureaucratic, line-staff organization of the schools, and by the economic power of business and industry which support the educational system. For the essentialist learning is the passive absorption of the content of reality by the mind, which functions like a sponge.⁶

Progressivism is defined as "education as cultural transition." This educational theory emphasizes the present as important and real, and the use of the scientific

⁶Ibid., p.10-11.

method in thinking and problem solving. The educational aim of the progressivist seeks to help the individual learn self-realization--the development of one's selfhood and unique potentialities. Progressivism is focused on the present--helping pupils to adjust to and cope with their present environment. The curriculum of the progressivist is experience-centered, made up of the normal life experiences of pupils in both classroom and society. Progressivism educational methodology is based on the theory of the goodness of human nature, makes use of purposeful activity, problem solving, induction or experimentation, the democratic school environment, and the guidance of growth by the teacher. For the progressivist, social and educational control are achieved through full participation in the process of formulating plans, making decisions, and implementing both. Learning for the progressivist is functional, natural and experimental.⁷

The educational philosophy known as reconstructionism is defined as "education as cultural renewal." The focus for the reconstructionists is on the future. The curriculum of reconstructionism is aimed at providing the resources for implementing social consensus. The teaching methods of the reconstructionist include the following: problem solving, inductive thinking, group dynamics,

⁷Ibid., p.11-12.

education for defensible partiality, and social consensus. Social and educational control for the reconstructionist is based in the people and their utopian ideas. Social dynamics is the means through which the reconstructionist learns.⁸

How the particular Christian day school in the Black community utilize these educational approaches will vary from community to community, depending upon the composite of people who make up the community.

All Black communities are not alike, as we shall see later. Black people, like other groups can be divided into lower, middle, and upper class categories.⁹

The philosophy of education that the Christian day school in the Black community selects for itself, will depend largely, upon its educational goals and the type of students it will be educating.

Conscientizacao

Beyond the four traditional approaches (Perennialism, Essentialism, Progressivism, and Reconstructionism) of education,¹⁰ there is one approach, as illustrated in Paulo Freire's book, Pedagogy of the Oppressed, that has

⁸Ibid., p.12-13.

⁹The class differentiation of Blacks will be discussed in Chapter 4.

¹⁰See Appendix A for a brief analysis of Perennialism, Essentialism, Progressivism, and Reconstructionism.

great value for Blacks. This philosophy of education has significance for Blacks, irrespective of their class level. The Black man's Blackness, not his class status, is the factor that causes him to be discriminated against and oppressed by the oppressors in white America. Paulo Freire is concerned about liberating the oppressors, as well as the oppressed of our society. Because of Freire's strong reaction against the dehumanization that takes place in our society, he feels:

This, then, is the great humanistic and historical task of the oppressed: to liberate themselves and their oppressors as well. The oppressors, who oppress, exploit, and rape by virtue of their power, cannot find in this power the strength to liberate either the oppressed or themselves. Only power that springs from the weakness of the oppressed will be sufficiently strong to free both.¹¹

Dr. Freire's Conscientizacao, which means to develop consciousness or make aware, has a two-fold purpose: the liberation of the oppressors as well as the oppressed in society. "At all stages of their liberation, the oppressed must see themselves as men engaged in the ontological and historical vocation of becoming more fully human."¹²

Education becomes a tool for freedom:

Education as the practice of freedom--as opposed to
Education as the practice to dominate--denies that

¹¹Paulo Freire, Pedagogy of the Oppressed (New York: Seabury Press, 1970), p.28.

¹²Ibid., p.52.

man is abstract, isolated, independent, and un-attached to the world; it also denies that the world exists as a reality apart from men.¹³

For Freire, education is inextricably linked with liberation. He feels that a person is educated to the extent, that he becomes aware of the socio-cultural reality which determines his existence, as well as his capacity to transform that reality. This philosophy of education (Conscientizacao) is a must for anyone concerned about educating minorities and/or the disadvantaged of our society.

Christian day schools in the Black community cannot afford to ignore Paulo Freire's Conscientizacao. It is a philosophy of education that offers hope to a downtrodden people. Black people, like no other race in America, have been brutalized by the sweltering injustice of a racist society. The words of Martin Luther King., Jr., at the Lincoln Memorial on August 28, 1963, in the march on Washington, D.C. for Civil Rights and Freedom, still rings true today:

...The [Black man] still is not free..The life of the [Black man] is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the [Black man] lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the [Black man] is still languished in the corner of American Society and finds himself an exile in his own land.¹⁴

¹³Ibid., p.69.

¹⁴Martin Luther King, Jr., "I Have a Dream," Negro History Bulletin, XXXI:5 (1967), 16

In light of Dr. Kings' remarks, Freire's philosophy of education offers the Black youth hope, in spite of the discouraging and disheartening oppression of his oppressors. Yes, Blacks, want their freedom, and Dr. Freire's philosophy of education is designed to help them gain that freedom.

Dr. Freire's methodology goes beyond that of helping the oppressed of society learn how to read and write. It is a method that can help the downtrodden, illiterates, or oppressed to be aware of their social situation and to get involved in some actions which will transform the society or the situation they live in. The education of Blacks must include more than reading and writing, if it is going to help them receive the proper training that is needed to go out into an oppressive society and bring about some changes in it.

Educators who are sincere in their efforts to understand the Black experience, must not be afraid to dialogue with Blacks. There must be a dialogue between teacher and student, where the teacher can learn from the student and vice versa. Freire calls this "problem posing" education--the teacher-student and the student-teacher is integrated in practice, in reflection, and in action. According to Freire, dialogue takes place through praxis (practice). This is an education that sets free the oppressor as well as the oppressed of society.

The oppressed does not become the oppressor. In short, this educational approach is aimed at liberating both the oppressed and the oppressors of a society. This educational theory has great value for schools in Black communities.

PHILOSOPHY OF CHRISTIAN EDUCATION

The educational philosophy of Christian institutions of education is the product of two ingredients: General education and Christian education. Our attention at this point, will be turned toward the philosophical understanding of Christian education and its value for Christian day schools in the Black community.

Christian education for Blacks should focus in on the fact, that God is concerned about the oppressed of society. Grant S. Shockly has stated,

The objective in curriculum and teaching the Christian faith in relation to the Black experience is the facilitation of the development of Black persons that they become aware of God as the God of the oppressed and of his self-disclosure in the redemptive and empowering love of Jesus Christ the liberator; that they come to know who they are and what their human situation--the Black experience--means and how they can best respond in love and faith through their Black Christian experiences, personally and socially. All curriculum components--scope, context-learning task, organizing principles--are brought into focus by these objectives.¹⁵

¹⁵Grant S. Shockly, "Liberation Theology, Black Theology, and Religious Education," in Marvin J. Taylor (ed.) Foundations for Christian Education in an Era of Change (Nashville: Abingdon Press, 1976), p.90.

Christian education for Blacks should be an edu-
cation that is Christian in nature. It is an education
 that will bring about changes in people. The oppressed as
 well as the oppressors of a society can be transformed
 through education that is truly Christian in nature.

Christian education is the attempt, ordinarily by
 members of the Christian community, to participate in
 and to guide the changes which take place in persons
 in their relationship with God, with the church, with
 other persons, with the physical world, and with
 oneself.¹⁶

Christian education is unique, because of its ultimate
 objective. Lewis J. Sherrill explains why this is so:

A statement of the ends sought in Christian education
 might contain such elements as these: that persons
 might be drawn into the Kingdom of God; that they might
 attain to increasing realization of their own
 potentialities; and that they might sustain the re-
 lationship and responsibilities of life as children
 of God.¹⁷

Beyond providing a good education, helping persons find
 the Kingdom of God through Jesus Christ, should be the
 primary focus of Christian education.

Christian education should not be divorced from
 the so-called secular curriculum or activities of the
 Christian school, instead, it must become an intimate part
 of all that the school is. "...In new and living ways,

¹⁶Lewis Joseph Sherrill, The Gift of Power (New
 York: Macmillan, 1955), p.xi.

¹⁷Ibid., p.83.

the influence of Biblical truth, radiating from required classes in the Scriptures, must come alive in the so-called secular curriculum from mathematics to economics."¹⁸

...The new philosophy of Christian education must come to the subject of education from within the Jewish-Christian tradition, not from outside it. More specifically, it must draw its inspiration from the peculiar genius of the Christian community and of Christian faith rather than from any form of secular society or secular education...The Christian community as a whole is meant to be the scene of a redemptive ministry to the human self as a whole.¹⁹

In developing its philosophy of Christian education, the Christian day school in the Black community, can find guidance in the words of Nels F. S. Ferre, "Christian philosophy...sees all knowledge through the lens of Jesus Christ as God's universal love."²⁰

The Christian education of the Christian school in the Black community, especially, in the inner city, should be designed to combat the academic pollution of the educational environment that exists in our American society, as well as, to help Black youth make it in life.

A curriculum designed to train the youth to make a life as well as to make a living is the primary goal of Christian education. This involves the harmonious development of mental, physical, and spiritual talents, which are so necessary in the development of stable character.

¹⁸J. Edward Hakes, An Introduction to Evangelical Christian Education (Chicago: Moody Press, 1964), p.47.

¹⁹Sherrill, p.xi.

²⁰Nels F. S. Ferre, A Theology for Christian Education (Philadelphia: Westminster Press, 1962), p.88.

Today many educators recognize the sobering fact that there is an 'academic pollution' of the educational environment: Our youth need not only pure water, but also pure minds. They need not only clear water, but also clean hearts to cope with the perplexing problems of daily living. Christ-centered education sweeps away mind pollutants and restores the image of God in the soul.²¹

Robert O. Dublin, Jr. has set forth some excellent guidelines for the Black educator to abide by:

The Black Christian educator should assert moral leadership, particularly at the point of implementating a 'wholistic' understanding of education and its relationship to the development of the 'whole man'. Education within the Black community should not be compartmentalized into that which is public and that which is Christian, as though the two were different. Black educators of all pedagogical disciplines must recognize the interrelatedness of educational objectives, social justice, and the liberation of the oppressed and poor.²²

The General education combined with the Christian education of the Christian day school in the Black community are the two component parts that should make up its philosophical foundation of education. With respect to Blacks, it is a foundation that is concerned about an oppressed people and their liberation. It is a foundation that helps them realize that God cares about them and their struggle for freedom. It is also a foundation that helps the Black man become a whole person--to live up to his fullest potential in life. But more than this, it is a

²¹ R. Robinson, Message Magazine, XLI:5 (1975), 5.

²² Robert O. Dublin, Jr., "Social Context for Black Christian Education", Spectrum, (1971), 20.

foundation that lets the Black man know that in Jesus Christ, he can find true freedom and a place in the Kingdom of God.

THE THEOLOGICAL FOUNDATION

Both theology and education are essential elements in the foundation of the Christian day school. One of the major problems of developing a theology for the Christian institution of education, is the problem of how to integrate its theology with its education. Theology is a vital factor in the life of any Christian institution. This is why it is important that the Christian school develop a Christian Theology.

Christian theology seeks to link God, human being, history and nature into a coherent pattern of meaning. The key to finding those links is Jesus Christ. Jesus Christ as the integrating center provides Christian theology with its distinctive mark... Christian theology has its focus within the Christian community, but it is never circumscribed by the boundaries of the community. Theology is, therefore, a community enterprise with a missional mandate for the world...Theology is a community dialogue about God and the 'Way' (actions) of God in and for the life of the world.²³

Once a school has developed and understood its theology, it can begin to integrate that theology into its educational

²³James C. Logan, Theology: As a Source in Shaping the Church's Educational Work (Nashville: Educational Futures), p.4.

aims. The theological and educational aims of the Christian school, is expressed through the schools' understanding of itself as a part of the "Church of God".

What is the Church? How is the Christian day school a part of the Church? To the former question, the following answer can be given:

More fully stated, the one church of God is not an institutional but a supernatural entity which is in process of growth towards the world to come. It is the sphere of the action of the risen and ascended Lord. All its members are in Christ and are knit together by a supernatural kinship. All their gifts and activities continue the work of Christ by the power of the Holy Spirit, originate from Christ, and are coordinated by Him to the final goal. Then the church will appear in age to come as the one people of God united in one congregation before the throne, as the celestial city--the new Jerusalem.²⁴

In the New Testament, there are several diverse terms for the word church, each with its own etymological and theological history.

The English word 'church' comes from the Greek word Kyriakon, which means 'that which belongs to the Lord'...But 'church' is especially used to translate another New Testament word which is closely related to the idea of 'that which belongs to the Lord'--it is the word ecclesia, which describes the 'people who belong to the Lord'.²⁵

The mission of the Christian day school, as an agency that belongs to the Lord, like that of the organized church, will not be complete until the last of God's people have

²⁴Baker's Dictionary of Theology (Grand Rapids: Baker Book House, 1960), p.123.

²⁵Donald G. Miller, The Nature and Mission of the Church (Richmond: John Knox Press 1957), p.11-12.

been reached by the Gospel of Jesus Christ. The people of God, are not only those who have already been identified as such, but all those who to the final or eschatological end will respond to the preaching of the gospel.

The salvation of no individual is complete, therefore, until all others who are to be saved are brought to God through Christ. The 'body of Christ' can never come to rest while it is maimed. It can find fulfillment only as it is whole, made whole by all its members being grafted into it by faith in Jesus.²⁶

As a means of helping a maimed body become whole, the Christian day school fulfills the mission and purpose of the church. Besides providing a good academic environment, the Christian day school is concerned that its constituents become a part of the Body of Christ through faith in Jesus Christ.

To the latter question, How is the Christian day school a part of the church?, the following answer can be given: The Christian day school as an agency of the Lord is concerned that its students come to know Christ in a personal way. Like the organized church, it too is concerned that its members are in Christ and are knit together by a supernatural kinship. The Christian day school fulfills the mission and purpose of God's church, in that it seeks to help its students who are outside the body of Christ, to become a part of it. This is accomplished

²⁶Ibid., p.75.

through chapel services, religious courses, and the Christian witness of those employed by the school.

BLACK THEOLOGY AND THE BLACK CHURCH

Endeavors to educate Blacks will be much more effective if they take into account the Black experience. Christian day schools in the Black community cannot afford to ignore the Black experience. In a very real sense, Black theology and the Black church are chapters in the monograph on the Black Experience.

Black theology is a theology of black liberation. It seeks to plumb the Black condition in the light of God's revelation in Jesus Christ, so that the Black community can see that the gospel is commensurate with the achievement of Black humanity. Black theology is a theology of 'blackness'. It is the affirmation of Black humanity that emancipates Black people from white racism thus providing authentic freedom for both white and Black people. It affirms the humanity of white people in that it says No to the encroachment of white oppression.

The message of liberation is the revelation of God as revealed in the incarnation of Jesus Christ. Freedom IS the gospel. Jesus is the liberator!...The demand that Christ the liberator imposes on all men requires all Blacks to affirm their full dignity as persons and all whites to surrender their presumptions of superiority and abuses of power.²⁷

Beyond being a means of liberating the Black man, Black theology is also a channel in helping Blacks see themselves as real persons, and not as nonbeings.

²⁷ National Committee of Black Churchmen, Black Theology (New York:)

"Man, the Black man if you please, must be a participant in the move from nonbeing to being."²⁸ The task of helping Blacks see themselves as real persons, who have something to offer society and the world in general, should be one of the primary responsibilities of the Christian school in the Black community. It should not only produce Blacks who are prepared to make it in society, but Blacks who have a living faith in Christ, that can be seen in whatever they endeavor to do. If Black theology is introduced into the curriculum of the Christian school in the Black community, it should be a theology that will help Blacks survive in a world that is, oftentimes, hostile to them. "There is more at stake in the struggle for survival than mere physical existence...Survival as a person means not only food and shelter, but also belonging to a community that remembers and understands the meaning of its past."²⁹ Black theology is also a theology that can help Blacks transcend the mis-education of the past--when white slave masters in America used the Bible as a tool to oppress and enslave Blacks. The proper and correct use of the Bible in the Christian school in the Black community, can help to renew the faith of countless Blacks who feel that Christianity is of and for the white man only. If Black theology does not help

²⁸ Emmanuel L. McCall (ed.) The Black Christian Experience (Nashville: Broadman Press 1972), p.97.

²⁹ James H. Cone, A Black Theology of Liberation (New York: Lippincott, 1970), p.37.

to bring Blacks to Christ, as well as help to bring Blacks and whites together, then, it is not a Christian theology, and must be abandoned by all those who are a part of God's people. Black theology that is solely concerned with the liberation of Blacks, is an inadequate theology. Black theology must be concerned about reconciliation as well as liberation.

Black youth desire to move into a future where one does not need to stoop because he is Black. We must be liberated--Christ is the liberator. But the liberating Christ is also the reconciling Christ. The one who liberates reconciles the one who reconciles liberates.³⁰

The theology of the Christian school in the Black community has not completed its mission, if it only educates Blacks, so that they gain their freedom. It is equally important that it work toward teaching its Blacks the value of being reconciled to God through Jesus Christ. And secondly, it must work toward helping them to be reconciled to others, irrespective of their race, creed, or color.

The Black man will never be reconciled to God nor to the white man, if his theology does not see sin as the great wall of separation.

Human nature is 'a good thing spoiled.' Any view of man that does not account for the 'fallenness' of all men is unrealistic...Man is a sinner. This includes Black men as well as white men...Sin is universal and therefore must be faced frankly and honestly. Black

³⁰ J. Deotis Roberts, Liberation and Reconciliation: A Black Theology (Philadelphia: Westminster Press, 1971)

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men must face their sins and white men must face theirs. Only thus may we understand human nature and assume the task of its remaking with God's help.³¹

Racism is sin. It will separate Blacks and whites. A main concern of any theology of liberation and reconciliation must focus on the eradication of the sin of racism.

Being set free from the bondage of the sin of racism is the concern of a theology of freedom. Inner and outer freedom are interdependent. Just as Black slaves could not be truly free as Christians while remaining in physical chains, they cannot be free in a physical sense if they embrace the bondage of race hate. This is also the point where liberation and reconciliation meet. Insofar as white men are liberated from the bondage of the sin of racism, they are capable of genuine reconciliation with Black men.³²

Black theology is less than Christian, if it does not seek to deliver Blacks from the sin of racism.

Racism partakes of all known manifestations of sin both personal and social. American society will never be healthy or whole until this sin has been faced and dealt with...It will take all that we can do ourselves and all that God by his grace and Spirit can bring to pass in and through us to overcome the sin of racism. This must come to pass if Blacks are to know true freedom as men and if there is to be reconciliation between Blacks and whites. Sin, the great separator, must be overcome by the love of God that unites man with God and man with man.³³

Forgiveness and repentance are key elements in the healing process of the wounds of racism in America.

"Anyone who takes the Christian message of forgiveness

³¹Ibid., p.108-109. ³²Ibid., p.113.

³³Ibid., p.115.

seriously must be open to the possibility that reconciliation between Blacks and whites is a possibility...Forgiveness is conditional upon repentance which involves a change of mind and intention."³⁴ Both Blacks and whites need to learn the lesson of forgiveness and repentance, if they intend for their attitudes toward each other to change, and if they want to experience the power of God's reconciling grace in Christ.

Jesus is the liberator...Black theology has an awesome task. While we speak externally to liberation from white oppression, we must speak internally to the need for forgiveness from sin and exploitation within our own group life. Black theology must speak of liberation within from Black men and liberation from without from white men. But, at the same time, it must speak of reconciliation that brings Black men together and of reconciliation that brings Black and white men together both in a multiracial fellowship of the body of Christ and within the world where a multiracial society must be built. This means that Christ the liberator is also Christ the reconciler. Christ is the one 'who brings us together.' Christ liberates, but he also reconciles men to God and man to man.³⁵

Black theology that is solely concerned with liberation is not enough. Black theology must be concerned with both liberation and reconciliation if it is going to fit into the realm of Christian theology. More specifically, it must see man as a sinner and Jesus Christ as the one who liberates man from his sin. It is this same Jesus who can reconcile man to God and man to man. He can also reconcile Blacks and whites together and help them overcome

³⁴Ibid., ³⁵Ibid., p.151-152.

the sin of racism. Christian schools which are multiracial can benefit greatly from a theology of freedom that is concerned with bringing people of different racial and ethnic backgrounds together.

In determining the relationship between Black theology and education, Christian schools in Black communities would do well to heed the words of Dr. James C. Logan:

If Black theology is taken seriously by Christian educators, we will be required to become radical surgeons not only of our theology but also of philosophy of education. Especially, we will have to examine and diagnose the uncritical cultural assumptions which are factored into our theories of learning and actualized in the educational process. In short, we need an educational conversion as well as theological conversion.³⁶

Finally, the Christian school in the Black community should keep in mind, the words of Wayne R. Rood, "Theology is the attempt to represent the experience of divine-human dialogue in words. All teaching of Christianity is dealing with Theology."³⁷

The organized Black church was born out of slavery. The Black church was unique to the Black man because it provided him with a place where he could retreat and find comfort and serenity from the harsh struggles of trying to exist in a racist society. "Millions of people do feel

³⁶Logan, p.28.

³⁷Wayne R. Rood, The Art of Teaching Christianity (New York: Grosset & Dunlap 1968), p.14.

that the church provides an answer to the deep confusion that encompasses their lives. It is still the one familiar landmark where the weary traveler by midnight comes."³⁸ The Black church has made a lot of progress since the days of slavery. However, it will have to be more innovative in its ministry, if it is going to be the prophetic voice of God in the Black community in these contemporary times.

In its embryonic stage, the Black church in America was both a school and a church. As an Agency of God, there is no better way the Black church can be involved in training God's people for service in the world, than through the Christian day school movement.

³⁸Lotte Hoskins, "I Have A Dream"
(New York: Grosset & Dunlap 1968), p.14-15.

CHAPTER 3

THE CHRISTIAN DAY SCHOOL AS AN EXPRESSION OF MINISTRY

With faith and determination, educators from Christian schools march forth to teach...They educate, realizing the ultimate test of a school is not its curriculum, textbooks, teachers or equipment. A school is only as good as the pupil who emerges from the classroom. They return to fundamentals, because the graduate is the length and shadow of a school.¹

Five Christian day schools as expressions of ministry will be explored in the following pages. They are as follows: Pasadena Christian School, Pasadena Lutheran School, Victory Christian School, Pacific Christian High School, and Victory Baptist Day School.² Pasadena Christian School and Pasadena Lutheran School are both located on the North West side of Pasadena. This is primarily a Black area (community). Victory Christian School is on the North East side of Pasadena. This is not a Black area, but there is a great wave of Blacks migrating in that direction. Pacific Christian High School is located in Los Angeles. It is not in a Black area. All of these schools have or have had at one time, Blacks as students.

A questionnaire was designed to help gain information about these schools.

¹Elmer L. Towns, Have the Public Schools "Had it"? (New York: Nelson, 1974), p.91.

²See Appendix B for the questionnaire and Appendix C for case studies of these schools.

Victory Baptist Day School, a Black initiated Christian day school, will also be examined in this chapter. Victory Baptist Day School is located in Los Angeles, in a Black community. Information on this school was not acquired through a questionnaire, but through securing written materials about the school that were available.

DESCRIPTION OF THE QUESTIONNAIRE

The questionnaire used for these case studies was designed to help acquire general information about the schools. It was broken down into four component parts: History of School, Faculty, Students, and Curriculum.

History of School-The questions in this section of the questionnaire were helpful in securing information on the history of the school, its philosophy of education, its purpose (or mission), and its relationship to the church.

Faculty-The recruitment of teachers, the type of credo statement that the schools have embraced for those interested in being a part of its faculty, the faculty's profession of faith in Christ, and the school's academic guidance and personal counseling set-up, were all concerns of this section of the questionnaire.

Students-Simply stated, this section of the questionnaire was concerned with the school's enrollment and its breakdown into the percentage and number of white, Black, and other students.

The school's policy on discipline was also a concern of this section of the questionnaire. No school, public or private, non-Christian or Christian, can be effective in its endeavor to educate, if it does not establish a disciplinary system.

Curriculum-This final section of the questionnaire sought information on the way religion was introduced into the curriculum of the school. It also secured information on the way the school differentiated between its religious and nonreligious curriculum. There was also an interest in who determined what type of religious curriculum the school would use. Finally, and most importantly, in terms of the nature and purpose of this monography, the school was asked about its consideration of the cultural background of Blacks and other minorities, in the selecting of its curriculum.

CASE STUDIES

PASADENA CHRISTIAN SCHOOL

Pasadena Christian School was not very helpful in providing me with information, in spite of my need and effort to gain information for this case study.

History of School

Pasadena Christian School was initiated by parents from several churches who formed a parent organization. No real history of the school, other than this brief information was provided.

The Bible is a central part of Pasadena Christian School's philosophy of education. Through a graded course of study the student is introduced to Bible characters and events. Each day specific training is given in the Bible. The school is rooted in the Protestant tradition. It is deeply concerned that its students realize they are sinners and that Jesus Christ can forgive them of their sins. Evangelism is a major concern of Pasadena Christian School.

Providing an environment and atmosphere of scholastic excellence, as well as a place where Christian education can be learned, appears to be the primary objectives of Pasadena Christian School.

This is not a church-related day school. It is what is known as an independent Christian day school. Pasadena Christian School works with churches and families to give Christian education.

Faculty

Pasadena Christian School does not recruit its teachers. There are 100 applicants each year for one or two positions. There are no Blacks on the faculty of Pasadena Christian School.

Pasadena Christian School has a statement of faith that is biblically, theologically, and evangelistically sound. Its faculty must believe in the Bible as the inspired Word of God, the trinity, the diety--virgin birth--and sinless life of Jesus Christ, etc., the lost condition of man and the regeneration of the Holy Spirit, the resurrection of both the saved and the lost, the spiritual unity of the believers in Christ, and the ministry of the Holy Spirit.

The teachers at Pasadena Christian School must profess a faith in Jesus Christ, before they can be on its faculty.

Students

There are five hundred students enrolled at Pasadena Christian School. Seventy-eight percent of its students are white. Fifteen percent of its students are Black. And five percent of its students are of other groups. About fifty percent of the students at Pasadena Christian School are boys and girls.

Pasadena Christian School is located in a Black community, however, the majority of its students are white. In the future, as more Blacks seek enrollment into Pasadena Christian School, it will be forced to deal with the possibility of becoming an institution that is primarily educating Blacks. In light of this, there are two important questions that Pasadena Christian School must answer: Does Pasadena Christian School see itself as an educational institution whose primary responsibility is that of educating white middle class children? Secondly, is Pasadena Christian School willing or ready to accept the responsibility of becoming a school, whose primary responsibility is that of educating Blacks?

Curriculum

At Pasadena Christian School the Bible is taught in every class, everyday. Religion is a natural part of every activity and subject.

The administration and faculty in curriculum committees, are the ones who determine what type of religious curriculum is used at Pasadena Christian School.

Pasadena Christian School's brief "Yes" answer to this question, tends to indicate that very little, if anything, is being done to incorporate the Black experience into the curriculum of the school. With a school that will become increasingly more Black, it cannot afford to ignore the Black experience.

PASADENA LUTHERAN SCHOOL

I am deeply grateful to Rev. Walter Koch, who took the time to provide me with the information that was needed in this case study.

History of School

The Pasadena Lutheran School was opened in 1943. The first Black student enrolled in 1948. Even though there were heated discussions both pro and con, the pastor, now deceased, Rev. Goe. Theiss displayed a remarkable grasp of churchmanship and in that one meeting established the principles and foundations which to this day have never been publicly challenged regarding racial and ethnic concerns in relationship to the God-man relationship in the Christian context.

The Lutheran Church has been involved in the day school movement for centuries. The Pasadena Lutheran School, early in its history was not afraid to open its doors for the education of Blacks. A Christian school isn't truly an agency of God's Church, unless it is willing to reach out to people of all races, creeds, and colors. For Pasadena Lutheran School, the foundation for its interethnic nature was settled early in its embryonic stage. A word of praise should be given to this school, for its sensitivity and commitment to the educational needs

of its community. In the autumn of 1975, a nursery school was established to adjust to a community need.

The Pasadena Lutheran School's philosophy of Christian education is determined by its personnel. This is good so long as they develop a philosophy that is truly Christian in nature. Perhaps, in the long run, it would be best for the Lutheran Church--Missouri Synod to articulate in writing a statement on the philosophy of Christian education for its parish schools to adhere to.

Pasadena Lutheran School sees itself as a channel for fulfilling the Great Commission (Matthew 28), especially in the part of the parish, which strongly feels an obligation to its own children and to those from other sources with whom an agreeable working arrangement has been established.

Pasadena Lutheran School is an integral part of the total parish operation. Its school is regarded as an arm of the parish.

Faculty

The teachers at Pasadena Lutheran School are classified as called, those who come from a certified list of candidates officially certified by the Lutheran Church--Missouri Synod; and contract, those who come from the same

source as the called teachers but may also be from local sources provided they have acceptable teacher qualifications. At Pasadena Lutheran School there are Blacks on the faculty.

The credo statement for the faculty at Pasadena Lutheran School is the same as the credo for the clergy of the Lutheran Church--Missouri Synod. Besides the Scriptures, the confessions as contained in The Book of Concord, are a part of the credo that the faculty must adhere to.

Pasadena Lutheran School only recruit professed Christian teachers.

At Pasadena Lutheran School the total staff is involved, along with the board of education and the principal, in the academic guidance and counseling needs of the students.

Students

There are Ninety students enrolled at Pasadena Lutheran School. Eighty-two percent of its students are white. Thirteen percent of its students are Black. And five percent of its students are of other groups.

Curriculum

Religion is a formal study in the curriculum of Pasadena Lutheran School. As much as humanly possible, it is applied to the total life of the student.

It differs in substance, however, at Pasadena Lutheran School, it is taught in the light of the Christian context and personal relationship with God to which the teachers and pupils have been exposed.

Basically, the parish, aided by the called personnel [pastor(s) and teachers], and is implemented by the parish's board of education through the direct efforts of the teaching staff.

Schools in America, which are sincere in their efforts to provide its students (i.e. Blacks) with an unbiased education, cannot afford to leave Black culture studies out of their curriculum. The Christian school, especially those in the Black community, like no other educational institution in America, should be out in the forefront in this endeavor. Pasadena Lutheran School has not only integrated religion but Black culture studies into its curriculum. For a Christian institution, religion is the primary substance of its curriculum, but public, private, non-Christian and Christian schools, would do well to follow the example of Pasadena Lutheran School, by incor-

porating Black culture studies into their curriculum. This is important, because Blacks have made solid, indelible contributions and impacts upon our American heritage and life style and both Black and white students should be aware of this.

VICTORY CHRISTIAN SCHOOL

Mrs. Caldwell, one of the founders of Victory Christian School, was very helpful in providing me with information for this case study.

History of School

Mr. and Mrs. Caldwell are the founders of Victory Christian School. They were teaching at existing Christian schools, and a difference in doctrine developed. Thus, without a governing board, they started their own school.

Victory Christian School feels that all wisdom and knowledge is in Jesus. It also has strong feelings about the use of anti-Christ textbooks from the State. Textbooks from the State do not have to be feared by Christian schools, as long as they realistically and unbiasedly present their materials. If there are anti-Christ views in State textbooks, then substitute textbooks from other sources and use in their place, if the school so desires.

Faculty

It appears that teachers at Victory Christian School are selected on the basis of their Doctrinal Beliefs.

With such a strong emphasis on one's doctrinal beliefs, it is interesting to note, that Victory Christian School does not have a credo statement for its teachers to adhere to.

Yes, the faculty at Victory Christian School have to profess a faith in Jesus Christ before they can become a part of its staff.

At Victory Christian School counseling is done on an informal basis.

Students

There are Seventy students enrolled at Victory Christian School.

Victory Christian School did not provide any information on the race or ethnic breakdown of its students.

Curriculum

Christian textbooks are used in all subjects except arithmetic. Victory Christian School is committed to a curriculum that is thoroughly Christian in nature. It does not use State textbooks.

In answer to the question "How does the non-religious curriculum differ from the religious curriculum?" Victory Christian School responds, each subject relates to

God's plan for his creatures in the religious curriculum.

Victory Christian School did not respond to the question regarding who determines what type of religious curriculum is used.

Victory Christian School's failure to consider the cultural background of Blacks and other minorities in its curriculum is disturbing. This is because such a failure is like saying Blacks and minorities do not exist--they are nonbeings. For years, the educational system in America has been guilty of this type of injustice.

PACIFIC CHRISTIAN HIGH SCHOOL

Pacific Christian High School was most gracious in providing me with information for this case study.

History of School

Pacific Christian High School was originally founded in 1903 as Los Angeles Seminary with elementary and high school grades. Eventually the elementary grades were dropped, but in 1912 a junior college was added. In 1956 a four year college and high school was adopted. Later, in 1965-66 school year Los Angeles Pacific High School was reorganized as an interdenominational high school. It was in the 1975-76 school year that a junior high was added to the high school program.

Pacific Christian High School has articulated in written form a very detailed definition of Christian education. Its opening statement says, "Christian education is education based on a Christian view of life." Pacific Christian High School's philosophy of Christian education is rooted in the Evangelical tradition.

Pacific Christian High School seeks to provide a good education at the secondary level. It also provides limited vocational training and college preparation for the students who desire it.

Pacific Christian High School is not governed by any local church (denomination); however, it does perceive of itself as an arm of the church--in the task that it is performing.

Faculty

Pacific Christian High School recruits its teachers through contacts with Department of Education or Christian colleges in the area.

Pacific Christian High School's faculty must believe in the Bible as the inspired Word of God, the trinity, the deity of Jesus Christ, the salvation of lost and sinful man and regeneration by the Holy Spirit, the present ministry of the Holy Spirit, the resurrection of both the saved and the lost, and the spiritual unity of believers in our Lord Jesus Christ.

Yes, the faculty at Pacific Christian High School have to profess a faith in Jesus Christ before they can become a part of its staff.

At Pacific Christian High School teachers serve as counselors and advisors.

Students

There are one hundred and sixty-nine students enrolled at Pacific Christian High School. These students are in grades seventh through twelfth.

At Pacific Christian High School students are not asked to state their race, either on application forms or on any of the permanent record forms filled out on enrollment. Thus, there was no information available on the breakdown of students racially or ethnically. Pacific Christian High School's position of not inquiring into the racial background of its students is an interesting one. In many respects, this is good. For instance, it opens the door for a student to be accepted or rejected by the school on the merits of his or her abilities, and not on the basis of his or her racial or ethnic background.

Pacific Christian High School has a very thorough and detailed disciplinary system. Discipline is a vital part of the backbone of any school that seeks to be successful in its educational efforts. Before a student is finally expelled from Pacific Christian High School, he has numerous opportunities to make amends.

Curriculum

At Pacific Christian High School four years of Bible is required curriculum. Furthermore, the Bible is integrated into all subject matter.

The answer to "How does the non-religious curriculum differ from the religious curriculum?" is that Pacific Christian High School has the Bible integrated into all subject matter.

At Pacific Christian High School, the chairman of the Bible department submits curriculum to the academic affairs committee, the committee recommends to principal, with the final approval subject to the board of directors.

VICTORY BAPTIST DAY SCHOOL

I am deeply grateful to the late Dr. A.A. Peters, for providing me with the materials to do this case study. It should be noted, I only answered the questions that I felt the written materials, which were secured, addressed themselves to.

History of School

Victory Baptist Day School was founded by the late Dr. Arthur A. Peters in 1943. In September, 1953, the church took its first step in establishing a Baptist elementary school in opening a kindergarten.

Today, all grades from kindergarten through eighth grade are offered. Dr. Peters was greatly concerned that Baptist churches involved themselves in the day school movement. This is important, when one considers the fact, that the Baptists have more Blacks in its camp, than any of the other mainline denominations.

Victory Baptist Day School is committed to helping its students find Christ and his way of life.

Victory Baptist Day School's purpose is two-fold:
1) To provide its students with the basic education which they must have as a foundation for life, and 2) To bring to the students a mental and spiritual awakening in the

lessons of Jesus Christ and the Word of God.

Victory Baptist Day School is an expansion of the program of Victory Baptist Church.

Students

No information was provided on the racial and ethnic breakdown of the students at Victory Baptist Day School. Victory Baptist Day School accepts children and young people of all races, creeds, and colors.

Curriculum

Religion is taught both informally and formally at Victory Baptist Day School.

At Victory Baptist Day School the program for the kindergarten is an integrated one. In grades first to eighth, subjects are segregated, including Bible.

Faculty

Victory Baptist Day School employs trained Christian teachers from accredited universities and colleges. Its faculty is interracial. It is somewhat ironic, that a Black school in a Black community can make the statement that "its faculty is interracial". Yet, there are white

operated Christian schools that have the responsibility of educating Blacks and other minorities, who cannot make this same affirmation. There are numerous Blacks who are qualified and ready to teach, if given a chance. The Christian school should be out front in this endeavor of providing an interracial faculty for its students.

It can only be assumed that the faculty at Victory Baptist Day School are professing Christians, since it only recruits Christians as teachers.

It should be noted, that the theological persuasion of a school, has a lot to do with its personality--the way others will see it. On the spectrum of theological persuasions, Christian schools will range from Fundamentalism to Liberalism. Christian schools, which are liberal in nature, tend to be more socially oriented. They would be more favorable to the integration of Black cultural studies into the curriculum, than schools of a more conservative bent.

Christian schools which are Fundamental or Conservative in nature are usually very evangelical in their approach. A person's relationship to God and Christ is primary. His social needs are secondary. It is the author's feelings that a strong evangelical approach is primary, but the social needs of people should not be ig-

nored or belittled in the process. We should first seek to save a man's soul; and, secondly, we must seek to minister to his other needs as God gives us guidance.

Victory Christian School is of the fundamental persuasion. This is clearly seen through its emphasis upon knowing the doctrinal beliefs of its teachers, as well as its anti-feelings toward the use of State textbooks. The teaching of the Gospel would be a top priority to this school.

Pasadena Christian School, Pasadena Lutheran School, and Victory Baptist Day School, and Pacific Christian High School are all out of a conservative persuasion. All of these schools are evangelically oriented. Pasadena Lutheran School, more than any of these other schools, has provided us with a model of a school that is both spiritual and socially concerned about the educational needs of Blacks. Victory Baptist Day School's example of an interracial staff, should be followed by white operated Christian schools attempting to educate Blacks. Both white and Black youth can benefit from having an interracial staff as their instructors.

CHAPTER 4

THE CHRISTIAN DAY SCHOOL IN CONTEXT OF THE
BLACK COMMUNITY

THE TASK OF EDUCATION FOR A CHANGE

American society has emphasized education more than European society. The purpose is to use education to make a break between the occupation of the parents and those of their children. The schools have been the historic routes of social mobility. But when [Blacks] and others of the underclass now ask that schools play the same function for them, many within and outside the school system answer that the schools cannot do the job.¹

Without a good education, a person's chances for making it in our society and in the world are about nill. This is increasingly true in the case of Black people. In spite of the great strides that have been made through the Civil Rights Movement, the Black man still must prove himself to be a superior person, if he wants an equal chance at life. The Christian school can provide the Black youth with a good education and a personal knowledge of God through Jesus Christ, which will help him to lead a richer life. It can also become the Black youth's means of social mobility. It is the responsibility and task of the Christian school in the Black community, to provide Blacks

¹Martin Luther King., Jr., Where Do We Go from Here: Chaos or Community? (New York: Bantam Books, 1967), p.225.

and others of the underclass with an opportunity to transcend the occupations of their parents. The following should be its tasks:

The task is considerable; it is not merely to bring [Blacks] up to higher educational levels, but to close the gap between their educational levels and those of whites. If this does not happen, as [Blacks] advance educationally, whites will be moving ahead even more rapidly.²

Many Blacks have already closed this gap and have gone ahead of their white counterpart on the highway of education. But for the Blacks who have not, their education must be geared to help them make up the difference.

Beyond helping to close the educational gap between Blacks and whites, the Christian school in the Black community should be concerned about the task of education for a change.

In addition, the Christian day school has another important function, that of helping the Black youth come to a personal knowledge of God through Jesus Christ. This will help his inner man, the soul, to become free. Through truly possessing the love of God in one's heart, the Black youth can be an example to the oppressors of society of a more excellent way--the way of the cross. God is very much aware of the Black youth's struggle to survive in an oppressive society.

²Ibid., p.226.

The mistake that the educational needs of all Blacks is the same is deceiving. Blacks in America, like all Americans, can be classified as lower, middle, and upper class. Oftentimes, the Black community is a composite of these three categories of Blacks. It is important to keep in mind, that all Black communities are not ghettos. E. Franklin Frazier, the noted Black sociologist, in his book, Negro Youth at the Crossway, does an excellent job of describing the lower, middle, and upper class categories of Blacks:

Because of their poverty, ignorance, and low income, the lower-class families in the [Black] community are confined largely to slum and semislum areas. The lives of the more stable elements among them revolve around the church and to a less extent the lodge. Their intimate associations are limited to visiting with friends of their class, although their children are brought into a wider circle of participation in the school and in various recreational activities.³

The Christian day school in the Black community can be an important agency in the lives of lower class Blacks. It can help further the purpose of the church in their lives, as well as aid in providing an academic environment, that will help to broaden the perspectives of their children. More than any of the other class levels of Blacks, the lower class Black will not be able to afford a private education for his children. Christian schools who are

³E. Franklin Frazier, Negro Youth at the Crossways (New York: Schocken Books 1940), p.24.

involved in educating Blacks should and must make some type of provisions for lower class Blacks to attend their institutions.

The education of the ghetto youth cannot be ignored, since the masses of Blacks in the Black community are of the lower class. "One of the greatest challenges facing American educators today is that of preparing the educationally disadvantaged child from the ghetto areas of our country for successful interaction and adjustment in a modern world."⁴

In the middle class, intermediate between the lower and upper, one finds the most energetic and ambitious elements in the [Black] community. Members of this class, unlike the more accommodated mass beneath them, are often intensely self-conscious and seek assiduously to improve their status. They are careful not to be identified with the lower class and resent the assumption of superiority of the upper class. For a livelihood, their families are dependent upon wage earners in skilled and semiskilled occupations or domestic service...Members of the middle-class families in the [Black] community seek through education, the professions, or business to make themselves eligible for membership in the upper class. They may even disown their families if identification with them would prove a handicap because of their occupation, color, or morals.⁵

Middle class Blacks, because of their emphasis upon education for social mobility, will more than likely send

⁴John P. Raftery, "The Ghetto Child--The Challenge to American Educators", Negro Educational Review, XXI: 4 (October 1970), 109.

⁵Frazier, p.25-26.

their children to private schools for what they call "a better education". The Christian school in the Black community, which has a good academic reputation, will have no problems recruiting or enrolling the children of middle class Blacks.

We are finally to the upper class in the [Black] community which has long had a reputation for snob-bishness toward dark or pure-blooded [Blacks]...The attitudes of this group toward the Blacks will range all the way from a strong repulsion through neutrality to a positive preference.⁶

These Blacks are usually from good family backgrounds. They are of the business and professional occupations. They usually have good reputations, as well as respectability in the community. In respect to their wages their income is decent. Materialistic things are important to this class. A together home, a big car, and fine clothes are key values to this class of people. The upper class Black can usually afford to send his children to the private school of his choice. The Christian school in the Black community, which has a good academic reputation will have no problem attracting the children of the upper class Black.

The school that understands the difference between the background of the lower, middle, and upper class Black, will be far more effective in its efforts to educate them.

⁶Ibid., p.26-27.

But beyond this understanding of the class differentiation of Blacks, there is a common problem that all Blacks face, that of nonexistence.

Blacks have been conditioned to believe they don't exist. If you don't exist, how can you have a color?... We know we exist. And so do other people know we exist. But Blacks still have a special feeling--its a little like when you've had a nightmare and when you wake up in the morning part of it is still there with you. It takes a long time to shake it off.

Our parents tried. And something that they did was pretty damned good, for we did survive. We are changing the world's image of us, and in the process helping the world change its image of itself. But we Blacks still have a way to go before we get rid of that old nightmare.⁷

The Christian school can help Blacks overcome the nightmare which has come about through the marred image they have of themselves, as a result of being taught they don't exist. It can do this by helping to reeducate the Black youth to feel good about himself and his world. Only when he is inspired to make changes, will there be a new and better Black community. Only through a positive image of himself, can the Black youth move forward in a world where the odds are against him making it in life. He must see himself as a person, a Black person, who has something to offer the world. Only then will he become a part of the process that will change his environment, as well as the world he lives in.

⁷Phyllis Harrison-Ross and Barbara Wyden, The Black Child (New York: Medallion Books 1973), p.80-81.

As minority group children, Black youngsters quickly learn about the inferior status to which they are assigned when they observe their segregation and isolation from the more privileged members of their society. They often react with deep feelings of inferiority and with a sense of personal humiliation. Many Black children become confused about their own personal worth. Like all other human beings they require a sense of personal dignity and social support for positive self-esteem. Almost nowhere in the larger society, however, do they find their own dignity as human beings respected or protected. Under these conditions Black children develop conflicts with regard to their feelings about themselves and about the value of the group with which they are identified..These conflicts, confusions and doubts give rise, under certain circumstances, to self-hatred and rejection of their own group, as well as hatred of the majority group, whose members are viewed as oppressors.

Black children are forced at an early age to develop ways of coping with these fundamental conflicts. Not every child reacts with the same patterns of self-protection. A particular pattern depends upon many inter-related factors such as the stability and quality of his family relations; the amount of genuine love, support, and guidance he receives from his parents and other important adults in his environment; the social and economic class to which he and his family belong; the values, attitudes, and aspirations of his friends and associates; the cultural and educational background of his parents; the traditions and patterns of adjustment of the particular minority group to which he belongs; and finally, his own personal characteristics such as his ability, his special talents, and his unique personality.⁸

Perhaps, the greatest challenge to the Christian school educating the Black youth, will be in the area of helping

⁸Sheldon Marcus, "The Effects of Minority Group Status on Black Children", Negro Educational Review, XXV:4 (October 1974), 182.

him develop a good self-image. To understand the magnitude of this task, two Black youth's feelings on how they see themselves as Black persons, will be expressed through their writings. First, Michael Gill, a 13 year old, Brooklyn youngster expresses his feelings of what it is like to be a Black person:

The days of my people, lonely, sad; hiding behind a wall of Black trying to protect their pride. That's right, their pride. I have many friends of the street, of the slums. I wish I could just go out and live a clean life and go to a good school. I wish I could; but, we're Black and Black is hard to recognize by some people. I said to my friend 'you should know how beautiful this world is. I wish I could just take it to our people.' Oh, God help us on the days of my people.⁹

This youngster feels he is living in a beautiful world that he cannot explore because of the color of his skin. Since he is Black, he does not feel he has the freedom to live a clean life or to go to a good school like young people of other races. This sense of entrapment is a feeling that is shared by countless Blacks living in the Black communities of America. The Christian school in the Black community has the responsibility of instilling in its Blacks a sense of worth. It must teach the Black student that there are several reasons why he has a right to participate in the goods of America. The first, and most important one, is the fact that Black children, like

⁹June Jordan and Terri Bush (eds.) The Voice of the Children (New York: Pocket Books, 1970), p.64.

children of other groups, are the creation of God.

Secondly, it must communicate the fact that many Blacks have fought and shed their blood, so that their children could grow up in a land where they would have an equal opportunity to get a good education and make it in life.

Secondly, R. C., a 16 year old youth has this to say about being Black:

Black we die
 Black you cry
 Black I cry
 Does white they cry
 Cause Black we die?
 Why they kill me?
 Oh, yes! Now I see.
 Black is our skin and
 We want to be free.
 Yes Black we be
 That they can see
 Of you and me
 But what of the soul
 That yearns to be free?
 This they do not see in
 You or I
 But this is that
 This cannot die.¹⁰

In spite of the Black man's Blackness, he wants to be free. Education can play a major role in helping Blacks overcome the obstacles that have been laid in their pathways because of the color of their skin. In helping Blacks to develop a positive self-image, the Christian school should keep

¹⁰Stephen M. Joseph (ed.) The Me Nobody Knows
 (New York: Discus Books 1969), p.27.

in mind, that the family, peer culture, community environment, etc., all contribute to the final product of what a person is and how he/she feels about his/her self.

The ill effects of slavery have left its distorted imprint upon the Black American family. Historically speaking, the roots of the cancerous infection that has invaded the Black American family originated in slavery.

In the United States, the slave was totally removed from the protection of organized society...His children could be sold, his marriage was not recognized...The slave could not, by law, be taught to read or write; he could not practice any religion without the permission of his master...The Negro male, particularly in the South, became an object of intense hostility, an attitude unquestionably based in some measure of fear.

Certain cultural practices grew up in slavery which greatly influenced family patterns in rural Southern areas...After slavery's abolition, new obstacles were placed in the way of family stability. Geographical mobility increased: migration to the North occurred and with it a corresponding increase in desertion, prostitution, and shortlived marriages.¹¹

From its inception in America, the structure of the Black family has been disorganized by the impact of slavery and racism. This has meant for many Blacks, the family had not been a stabilizing force in their lives. In spite of the dehumanizing effects of slavery and racism, the Black family has survived in America.

However, there are problems that remain with us. Another factor in the disorganization of the Black family

¹¹Marcus, p.181.

is the high illegitimacy rate among Blacks. As a result of this, far too often, many Black youth grow up not knowing who their fathers are. Oftentime, in the Black community, generation after generation, the pattern of illegitimacy is repeated. Thus, the one parent family with its inherent instability becomes an ongoing process.

Other factors, such as divorce, lack of education, and unemployment, alcoholism, and drug addiction also contributes to the disorganization of the Black family. When a youth grows up in this type of environment his or her chances for making it in school and in life are greatly decreased. Because of its orientation, the Christian school is in the unique position of helping to restore some of the broken pieces of the Black family that has been affected by this disorganization. Its emphasis upon moral values can go a long way in helping the Black youth overcome the destructive evils that threaten family stability

The curriculum of the Christian day school should deal with the worth of all persons, the structure and process of the family, as well as education against alcoholism and drug addiction. These problems are not peculiarly Black problems, but the legacy of slavery and racism has created a condition which allows the input of these evils to fall more heavily on Black families than on white ones. If the Christian day school can enable the

Black youth to address these problems effectively for himself, then he would have made some contribution to the improvement of his self image, which is so necessary.

If the Christian school in the Black community is sincere in its efforts to educate Blacks, particularly those of the lower class, it must take into account the culture of the Black youth. Many of these youth are from or have grown up in what has been defined as "The Street". "The Street", is a phrase which describes a no-man's land--where Black youth hang out:

The street as a social institution is an important factor in [Black] culture... Whatever may be said in the way of explanation of the special significance that the street has for its habitues, the conclusion is unavoidable that it envelops a way of life defined not so much by those who participate in and share it, as by those who do not. The tendency on the part of the law enforcement agencies to permit a wide range of 'shady' and illegal social and economic activity, the leniency on the part of the courts in disposing of many petty criminal cases involving [Blacks] only, and the more or less apathetic and indifferent attitudes of the larger (public) as well as a part of the [Black] community help determine and define it. These factors designate the street area as one of special permission. Within this environment--relatively free from restrictions and taboos of the dominant moral order--the habitue receives a sense of belonging and a greater feeling of personal worth. This is evident in the self-assertiveness that characterizes much of his behavior. On the street, he is ready to laugh, play, and have fun. He is equally prepared to feud, fuss, and fight. This tendency to run the emotional gamut from sociability to aggression is definitive of many interpersonal relationships.¹²

¹²J. S. Himes, "Negro Teen-Age Culture", in Dorothy Rogers (ed.) Issues in Adolescent Psychology (New York: Appleton-Century-Crofts 1969), p.533.

For many Black youth, "The Street", is like a second home.

There is no better way of understanding the culture of the Black youth, than through his peer group. The peer group, depending on its make up, can have a far reaching effect upon the life of a youth. In the Black community, the peer group is looked upon as a survival group.

Particularly in areas where gangs are prevalent, a youth is forced to belong to a peer group (gang), which often-times encourages him to violate socially acceptable norms. This happens in spite of the parental and religious training one may have.

It is imperative that the church and numerous other agencies and organizations in the Black community, help provide the structure for a peer culture that is positive in nature. This can happen at a Christian day school, if it can surround the Black youth with understanding and acceptance. What is required is that the entire ethos of the Christian day school manifest interest in and respect for the heritage of Black people. It also requires that the curriculum of Christian day schools include value education which will enable the students to see alternatives to the destructive life styles to which they may be exposed in other settings.

In summary, the Christian school which understands the Black experience and the world that Blacks live in will do a far better job of educating Blacks, than those who

assume that all education can proceed for children on similar experiences and presuppositions. What is meant here is illustrated by Norman R. Dixon:

1. Black education addresses itself deliberately to individual and institutional needs of Black people (communities).
2. Black education helps Black children, youth, and adults develop strong and positive self-concepts. These self-concepts enable Blacks to wage whatever struggles are necessary to survive, to free themselves from all forms of oppression, and to grow.
 - a. Black education motivates Blacks to act to identify specific individual and institutional problems. Problems in such areas as:
 - economic life of the community
 - government
 - communication skills
 - mathematical processes
 - crime in Black communities
 - drug addiction
 - physical and mental health
 - wise use of leisure time
 - need for protest strategies
 - police brutality
 - home and family life
 - careers
 - religion
 - confinement of Blacks in detention homes, jails, and prisons
 - b. Black education motivates Blacks to mobilize resources needed to liquidate Black community problems.
 - c. Black education enables Blacks to study critically non-Black cultures and utilize whatever seems productive in liquidating Black community problems.
 - d. Black education motivates Blacks to act courageously, forthrightly, and cerebrally to liquidate Black community problems.
3. Black education is established, directed and controlled by Black people.
4. Black education is conducted in facilities and on sites specifically designed and/or related to fulfilling needs of Black individuals and institutions.
5. Black education utilizes longitudinal Black experiences as highly valid curriculum.

6. Black education draws its authenticity and respectability from the evaluation of Black people.
13

These insights will be a fundamental part of the self understanding of any Christian day school which is seriously interested in educating Black children.

I am not suggesting that Christian day schools be totally Black to educate Black children. What I do mean to say is that a Christian school must open its doors to anyone regardless of skin color, but that it should take seriously the needs and interest of Black children as well. This is what I understand to be truly "integrated" education, but a school for both Black and white children, which value the heritage and personhood of each and every child, in development of its curriculum and in its organizational structure. As we have seen in the case studies in the previous chapter, one of the most serious problems of the Christian day school is a misunderstanding at this point, though they have admitted Black children, they have not done much to change their curriculum, or their organizational structure to meet the need of Black children.

¹³Norman R. Dixon, "Toward a Definition of Black Education", Negro Educational Review, XXIV: 3-4 (July-October 1973), 114-115.

"Concern for all children, every day of the school year, means that an 'intergroup relations' program is an integral part of the atmosphere. This is the achievement of the truly non-segregated school."¹⁴

THE CHRISTIAN SCHOOL IN THE BLACK COMMUNITY:
SOME PRACTICAL SUGGESTIONS

The Christian school in context of the Black community will falter in its mission, if it fails to understand that the Black youth comes from an environment and culture that is uniquely his own. The Black experience must be understood by those who are interested in educating Blacks.

Board of Directors

No organization is truly effective, unless it has a quality board of directors. No Christian day school in the Black community will survive, unless it has men on its board of directors who are concerned about and understand the educational needs of Blacks. Blacks should be a part of any institution of education that is responsible for educating Blacks. It is the board of directors' responsibility to select capable administrators (superinten-

¹⁴Kenneth B. Clark, Prejudice and Your Child (Boston: Beacon Press 1963), p.94.

dent, principal, etc.) who will help to implement the goals (objectives) that the board of directors, along with the administrators, have set for their school.

Many of the goals and objectives of the Christian school in the Black community will be the same as for other schools:

- 1) A philosophy of education should be developed that will provide the best philosophical foundation for the school's particular situation.
- 2) A Theological and Biblical Statement of Faith should be developed by the school.
- 3) The school should be committed to the moral, social, mental, physical, and spiritual development of each student.
- 4) The school should seek to recruit administrators, teachers, and staff workers, who are committed to Jesus Christ, to education (i.e. of Black children and youth), and to the teaching ministry of the Christian day school.
- 5) The school should select a curriculum that will best meet the needs of its students. The curriculum should not ignore the Black experience (Black culture studies).
- 6) The school should develop a strong policy on discipline. Proper discipline is sorely missing in the lives of countless youth in the Black

community. Discipline is one of the key concerns of the Christian day school.

Christian schools care about discipline because without it students learn little except to hate school...Christian schools care about discipline because God cares about discipline. The writer to the Hebrews says, 'For those whom the Lord loves He disciplines, and He scourges every son whom He receives. It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline?' (Heb. 12:6-7 NASB).¹⁵

7. If the school is not church-related, it should seek the support of the churches in the immediate community, as well as those in the surrounding communities.

The above goals and/or objectives by no means, exhaust, the list of goals (objectives) that a Christian school should mandate for itself.

Administrators, Teachers, and Staff Workers

It is a definite necessity that the administrators and teachers of the Christian day school in the Black community have a background that included a knowledge of the history of the Black experience. The administrators along with the teachers should be responsible for selecting the curriculum for the school. The Christian commitment of the administrators, teachers, and staff workers (janitor, secretary, teacher's aid, etc.), is important in providing

¹⁵ Paul A. Kienel, The Christian School: Why is it Right for Your Child? (Victor Books: 1971)

positive images to the students of what the Christian life is all about. It is highly essential, that the administrators, teachers, and staff workers be as highly qualified as possible. They should be committed to the task of teaching and working in the Christian day school that is in the context of the Black community.

Generally speaking, Christian schools employ Christian teachers. D. B. Capill has listed several distinct characteristics of the Christian teacher, that will apply to the teachers of Christian schools in the Black community and those that are not.

1. He is governed by Scripture and thinks in a scriptural way...
2. The Christian teacher discerns what agrees with Biblical truth and what opposes it...The Christian will be concerned to accept that which is meaningful and wholesome, and that which leads to a better knowledge of God and his truth (and not just a better knowledge of mankind).
3. The Christian teacher recognizes the areas under attack and the sources of the attacks...He will not be surprised when personality disorders and role conflicts spiral and little children show signs of utter frustrations and confusion.
4. The Christian teacher is aware of the clash between the traditional Christian values and the permissiveness or despair of the ultra-moderns...When children have been brought up almost entirely on the value system of the ultra-moderns, they will tend to reject out of hand the traditional Christian values...On the other hand, if Christian training is given and if the children choose to reject it later, at least they have a valid choice open to them.
5. The Christian teacher sees connections between people, and between beliefs and teachings...
6. He builds on the truth revealed by God in Scripture. He does not build on feelings and experiences that fluctuate and cannot be analyzed...

7. Finally, there are things that the Christian teacher does not underestimate. First...The frailty of human nature...Secondly, he does not underestimate the strength of the attacks being made upon the Christian faith...Thirdly, he does not underestimate the power of God to intervene... The Christian teacher is called to be different: different in his walk; different in his insights; different in what, for Christ's sake, he opposes; different in his positive commendation of a loving, holy God whose reality he knows.¹⁶

Christian schools with teachers of the above characteristics cannot help but produce outstanding students, who are good citizens and Christians.

In educational institutions, administrators, teachers, and those who are in authority, should be keenly aware of the manner in which they treat the student.

[Black] children should be neither preferred nor rejected because of their skin color. All children are sensitive to unjust or preferential treatment on the part of adults in authority. Children recognize injustice and--at least when they are young--seem deeply resentful, even if some other child is the immediate victim. It is only later that they become calloused to the subtle injustices of the adult world. Classroom practices should not violate the child's sense of his own worth and integrity--or his sense of the worth and integrity of others. The humiliation of any single child in a very real sense robs every other child of some of his humanity.¹⁷

Unlike his white counterpart, the Black child, oftentimes, lacks a strong sense of his own worth and integrity. As an agency which is concerned about people, it is important

¹⁶D. B. Capill, "Are Christian Teachers Different?", Christianity Today, XVIII:20 (July 5, 1974), 11-13

¹⁷Clark, p.93-94.

that the school help provide a strong base for the Black child to develop his own sense of worth and integrity.

Parental Support

Perhaps, one of the greatest challenges of the Christian school in the Black community, will be that of soliciting parental support. No matter how difficult this task might be, all attempts must be made, for the welfare of the student.

As much as a Christian school education is valuable, the home is by far, for better or for worse, the greatest influence in the total environment of youngsters and young people..Unless the family we serve are church-going families, our efforts in Christian school education are seriously handicapped...'...The home and church and the school should all be moving in the same direction with the same philosophy and goals.'¹⁸

Excellence

The Christian day schools which are operated and run by Blacks, in the Black community should settle for nothing less than excellence, or they will find themselves faced with the problems that haunted earlier Black denominational schools:

By the recent raising of the standards requiring more commodious buildings, up-to-date equipment, and

¹⁸Kienel, p.62-63.

well-trained facilities, the problem of financial support has been made more difficult. The church schools have, therefore, lost ground in seeing their better trained teachers going to institutions which can pay them higher salaries and also in losing their brightest students to the adequately supported institutions where they believe they may be properly trained. Some of the church schools, therefore, are being temporarily suspended or disestablished.¹⁹

Christian day schools (elementary, secondary, college and graduate) in the Black community should strive for the type of Excellence that will produce Blacks, who will settle for nothing less than being the best of whatever they are:

In the new age, we [Blacks] will be forced to compete with people of all races and nationalities. Therefore, we cannot aim merely to be good [Black] teachers, good [Black] doctors, good [Black] ministers, good [Black] skilled laborers. We must set out to do a good job, irrespective of race, and do it so well that nobody could do it better.²⁰

If the Christian day school in the Black community can produce this type of attitude among its students, then, indeed, the Christian day school is a real and vital part of God's church, with a mission to the world. If each student in the Christian day school in the Black community can leave that institution with a new and/or deeper commitment to Jesus Christ, then, it is indeed a valid means of proclaiming the Gospel in the Black community.

¹⁹Carter G. Woodson, African Background Outlined (New York: Negro Universities Press, 1936), p.389.

²⁰Lotte Hoskins (ed.) "I Have a Dream" (New York: Grosset & Dunlap, 1968), p.39.

CHAPTER 5

THE ROLE OF THE BLACK CHURCH
IN CHRISTIAN DAY SCHOOL EDUCATION

The Black church is the key to having a more effective Christian day school in the Black community. The Black church has the power to effect change. Early in its history in America, it was involved in providing education for its children. The Black man was taken from Africa and brought to a new world that he knew nothing about. Because he did not know the customs and language of this strange new world, he was powerless to change his imprisoned condition. It was out of this background, that the Black church emerged. And in its embryonic stage it was both a school and a church. Its emphasis on education is of profound significance. Once the Black man learned how to read and write, it was like receiving the keys to the Kingdom. The ability to read and write, provided the Black man with some important tools to work with, in his quest for freedom.

The Black church of our present era, appears to be slumbering in the progress that has already been accomplished in the field of education for Blacks. Complacency with the status quo can be dangerous. As Blacks, we cannot be satisfied with the miseducation of our youth.

We must not wait on whites to provide education for our children, be it secular or religious. Oftentimes, they

do not care about or take the time to understand the world of the Black youth. Because of a lack of interest, on the part of many of them, in the Black experience, they are greatly crippled in their efforts to educate Blacks.

In light of this, the Black church must once again renew its efforts in the Christian day school movement, if it is going to provide our youth with the proper tools they need to free themselves from the prison of an oppressive and racist society.

Because of the Black church's history and involvement in the educational needs of Black children, it is one of the first channels that Blacks must turn to for help in this endeavor. Like no other Black institution, the Black church is an intimate part of the Black experience. It not only understands the ethos of Blacks, but is a vital part of it.

A P P E N D I C E S

APPENDIX A

TRADITIONAL APPROACHES

"General education as we know it has its roots in four types of educational philosophies--perennialism, essentialism, progressivism, and reconstructionism (as formulated by Theodore Brameld in Philosophies of Education in Cultural Perspective)."¹

Perennialism

The educational philosophy known as Perennialism is defined as, "'education as cultural regression.' Its focus is on a return to the axiomatic beliefs and self-evident first principle about reality, knowledge, and value which were foundational to the ancient and medieval cultures."²

<u>Method:</u>	Its method is to search out by deduction these self-evident axioms, and from them develop the facts and wisdom needed for living in today's world....
<u>Aim:</u>	The aim of education for the individual is to equip the elite with an informed cultured, disciplined mind in order to become 'civilized.'....
<u>Learning:</u>	The learning theory of perennialism rests on faculty psychology and mental discipline....
<u>Curriculum:</u>	The curriculum is determined in an authoritarian way by the educator and is

¹Douglas E. Wingeire, General Education: A Source in Shaping the Church's Educational Work (Nashville: Educational Futures), p.9.

²Ibid.

Educational composed of the core of permanence in a
Methodology: changing society....
 Education methodology for the perennialist
 makes use of the problem, participation,
 and practice techniques....
Social/Edu- For the perennialist, social and educa-
cational tional control rest in the hands of the
control: 'Philosopher-King' of Plato or church
 hierarchy of the Middle Ages--the
 intellectual, moral, and spiritual elite
 who have developed an intuitive awareness
 of self-evident first principles and thus
 are competent to know the ends of
 education and the goals of society and
 properly should instruct and control...."³

Essentialism

The educational philosophy known as Essentialism
 "may be characterized as 'education as cultural conser-
 vation.'...The purpose of education is to absorb the
 maximum content from the outside world, whether material or
 spiritual."⁴

Aim: The aim of education for the essentialist
 is to produce rugged individuals, able to
 adjust to the environment, make use of
 time-tested moral standards, master and
 reproduce subject matter for use later in
 life, and develop and utilize their
 reasoning abilities.
Learning: Learning is the passive absorption of the
 content of reality by the mind, which
 functions like a sponge
Curriculum: The essentialist curriculum is composed of
 classified, logically organized subject
 matter which imparts to the learner the
 knowledge he needs to adapt to culture, to
 appreciate the heritage of the past, and
 to earn a living....

³Ibid.

⁴Ibid., p.10.

- Methodology: The methodologies of essentialism include memorization, habit formation, and indoctrination by imitation....
- Social/Educational Control Social and educational control is achieved by the essentialist through passing on the ideals and norms of the existing social order to succeeding generations, through encouraging adjustment to the environment, through an authoritarian, bureaucratic, line-staff organization of the schools, and by the economic power of business and industry which support the educational system.⁵

Progressivism

The educational philosophy known as progressivism is defined in the following manner,

'education as cultural transition.'...This school of thought emphasizes the present as important and real, the vitality of ongoing, dynamic experience, the relativism of truth and value, individual self-expression and the development of man's natural powers, democracy in decision-making, and the use of the scientific method of thinking and problem solving.⁶

- Aim: The progressivist aim for the individual through education is self-realization--the development of one's selfhood and unique potentialities....
- Focus: The focus is thus on the present helping pupils to adjust to and cope with their present environment....
- Learning: In progressivism learning is functional, natural, and experimental in that it is the effort to remove obstacles by building new responses into the developmental process....
- Curriculum: Progressivist curriculum is experience-centered, made up of the normal life experiences of pupils in both classroom and society. It is constructed around pupil interests and needs as the focus and source of motivation....

⁵Ibid., p.10-11. ⁶Ibid., p.11.

<u>Educational Methodology:</u>	Educational methodology, based on the theory of the goodness of human nature, makes use of purposeful activity (learning by doing), problem solving, induction or experimentation, the democratic school environment, and the guidance of growth by the teacher....
<u>Social/Educational control:</u>	Social and educational control are thus achieved through full participation in the process of formulating plans, making decisions, and implementing both. ⁷

Reconstructionism

Reconstructionism is defined as "'education as cultural renewal.'"⁸

<u>Focus:</u>	For reconstructionists the focus is on the future, with education seen as the means of bringing about desired changes in society in and through a planned democratic order.
<u>Learning:</u>	Learning, for the reconstructionist, takes place through social dynamics. We learn through developing our abilities in interaction with others....
<u>Curriculum:</u>	The aim of the reconstructionist's curriculum is to provide the resources for implementing social consensus....
<u>Teaching: Method</u>	Teaching methods include problem solving, inductive thinking (generalization and abstraction), group dynamics, education for defensible partiality, and social consensus....
<u>Social/Educational control</u>	Social and educational control for the reconstructionist is based not in ideology or powerful minorities, but in the people and their utopian ideas.... ⁹

⁷Ibid., p.11-12. ⁸Ibid., p.12 ⁹Ibid., p.12-13.

APPENDIX B

QUESTIONNAIRE

THE CHRISTIAN DAY SCHOOL
(The Time is Now...)History of School:

1. How did your school begin?
2. What is your school's philosophy of education?
3. What is the purpose of your school (its mission)?
4. How is your school related to the church?

Faculty:

1. How are your teachers recruited (selected)?
2. Is there a credo (creed) statement for the faculty to embrace? (If so, what is its contents?)
3. Does your faculty have to profess a faith in Christ before they are accepted on your staff?
4. How is your academic guidance and personal counseling set up?

Students:

1. How many students do you have enrolled in your school? _____
2. What% _____ and # _____ is White
3. What% _____ and # _____ is Black
4. What% _____ and # _____ is Other
How many girls ____/boys ____?
5. What is your policy on student discipline?

Curriculum:

1. How is religion introduced into the curriculum?
2. How does the non-religious curriculum differ from the religious curriculum?
3. Who determines what type of religious curriculum is used? (How does he/she go about it?)
4. Is any consideration given to the cultural background of Blacks and other minorities: in the selecting of your curriculum? (Why? or Why not?)

APPENDIX C

CASE STUDIES

PASADENA CHRISTIAN SCHOOLHistory of SchoolHow Did Your School Begin?

Parents from several churches formed a parent organization.

What is Your School's Philosophy of Education?

A period of time each day is given to specific training in the Bible. The study of the scripture is suited to the student's particular needs, interests and abilities. Pasadena Christian School is interdenominational, teaching those truths which are central in the Protestant tradition. We evangelistically present that man is sinful and must accept Jesus Christ as his Saviour if he would know peace here or the glory of God hereafter.

In a graded course of study the student is introduced to Bible characters and events. He sings the great Christian hymns. Bible geography and study of Bible customs assist him in understanding the Bible. He learns how to use the various helps in his Bible study.

A systematic program of Scripture memorization and daily classroom prayer helps make the message of the Bible, and practical communication with God, a part of his life.

What is the Purpose of Your School (Its Mission)?

It is the purpose of the school to provide a program of education which, while upholding a standard of scholastic excellence, has its integrating center in the triune God and fosters vital Christian living.

How is Your School Related to the Church?

We are not a church school. We work with churches and families to give Christian education.

FacultyHow Are Your Teachers Recruited (Selected)?

We have over 100 applicants each year for one or two positions. We do not recruit. Applicants are interviewed.

Is There a Credo (Creed) Statement for the Faculty to Embrace?

Yes.

STATEMENT OF FAITH. The following declaration expresses the common Christian faith of the membership of this corporation:

- 1) We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
- 2) We believe there is one God, eternally existent in three person: Father, Son, and Holy Spirit.
- 3) We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
- 4) We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
- 5) We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation; and that heaven and hell are definite places.
- 6) We believe in the spiritual unity of believers in our Lord Jesus Christ.
- 7) We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

Does Your Faculty Have to Profess a Faith in Christ Before They are Accepted on Your Staff?

Yes.

How is Your Academic Guidance and Personal Counseling Set Up?

We have a school counselor for all services. We have an outside counselor one day each week.

Students

Pasadena Christian School:

How Many Students Do You Have Enrolled in Your School? 500

What% 78 is White?

What% 15 is Black?

What% 5 is Other?

How Many Girls about 50%/Boys about 50%?

What is Your Policy on Student Discipline?

We have no written policy that can be summarized here.

Curriculum

How is Religion Introduced into the Curriculum?

As a natural part of every subject and activity. We also teach Bible in every class, everyday.

How Does the Non-Religious Curriculum Differ from the Religious Curriculum?

[Did not understand the question]

Who Determines What Type of Religious Curriculum is Used? How Does He/She Go About it?

The administration and faculty in curriculum committees.

Is Any Consideration Given to the Cultural Background of Blacks and other Minorities: In the Selecting of Your Curriculum? (Why? or Why Not?)

Yes.

PASADENA LUTHERAN SCHOOLHistory of SchoolHow Did Your School Begin?

The Lutheran Church-Missouri Synod has an orientation to Christian education through the channels of the Christian day school...The school was opened in 1943 as an all caucasian school especially for the members of the parish. The first Black student enrolled in 1948. This was a landmark event which precipitated heated discussion pro and con. The pastor, now deceased, Rev. Goe. Theiss displayed a remarkable grasp of churchmanship and in that one meeting established the principles and foundations which to this day have never been publicly challenged regarding racial and ethnic concerns in relationship to the God-man relationship in the Christian context.

This foundation set the pattern for the interethnic nature of the school and also the parish itself--which must be regarded as unique insofar that neither the school nor the parish have made the racial "turnover" from white segregation to black segregation but remain truly inter-ethnic.

In 1952 the school was operated as a central school supported by Mt. Olive Lutheran Church and First Lutheran Church--interrelationship which prevailed for about 15 years...For about five years Faith Lutheran also participated in the joint operation. The school was based in two locations during those 15 years. The facilities at Mt. Olive housed the Kindergarten and primary classes while the facilities at First Lutheran housed the grades three through eight.

At its peak the school had a student population of 170--that was in 1956-57.

Schools are always controversial issues and this one is no exception. They are costly operations and add tremendously to the difficulties of parish operation which in itself is not always simple. Schools also are influenced by the problems, adjustments, transitions, growth, decline, changes, etc., which influence a parish in a changing community...The school has been cut back to a Kindergarten through 8th grade operation and a nursery school...Has been established just recently (1975 autumn) as an adjustment to community need.

What is Your School's Philosophy of Education?

Actually the Lutheran Church-Missouri Synod (LC-MS) has never succeeded in articulating a philosophy of Christian education. Therefore, a Lutheran school will reflect the philosophy of the personnel who are related to it.

What is the Purpose of Your School (Its Mission)?

Officially the school is to be a channel for fulfilling the Great Commission (Matthew 28) especially on behalf of the parish which strongly feels an obligation to its own children and to those from other sources with whom an agreeable working arrangement has been established.

How is Your School Related to the Church?

The school is regarded as an arm of the parish. Its policies are established by the governing body of the parish. Its personnel is supported by the parish and the operation is financed by the parish--(underwritten). The school is an integral part of the total parish operation.

Faculty

How Are Your Teachers Recruited (Selected)?

Teachers are classified as follows: 1) Called (under call as may be extended to a clergyman but for the specific role and purpose of teacher). These came from a certified list of candidates officially certified by the LC-MS....; 2) Contract--these may come from the same source as the called teacher but may also be from local sources provided they have acceptable teacher qualifications.

Is There a Credo (Creed) Statement for the Faculty to Embrace? (If so--What is its Contents?)

Yes--This credo is the same as the credo for clergy of the LC-MS. The Scriptures as sole rule and norm and the confessions as contained in The Book of Concord.

Does Your Faculty Have to Profess a Faith in Christ Before They are Accepted on Your Staff?

We restrict our teacher recruitment to professed Christians.

How is Your Academic Guidance and Personal Counseling Set Up?

Parents are thoroughly oriented to the nature, philosophy, objectives, curriculum, etc. of First Lutheran School. The board of education and the school principal are chiefly involved in this facet. Once the children are enrolled the remainder of the staff become involved also. This phase of First Lutheran School operation is perhaps its greatest distinction and claim to uniqueness.

Students

Pasadena Lutheran School:

How Many Students Do You Have Enrolled in Your School? 90

What% 82and# 73is White?

What% 13and# 12is Black?

What% 5and# 5is Other?

What is Your Policy on Student Discipline?

[Did not answer this question]

Curriculum

How is Religion Introduced Into the Curriculum?

In terms of curriculum religion is a formal study. In terms of implementation it is applied within the limits of human ability to the total life as much as possible.

How Does the Non-Religious Curriculum Differ from the Religious Curriculum?

Naturally it differs in substance, but it is not taught as a completely detached element of life. It rather is taught in the light of the Christian context and personal relationship with God to which the teachers and pupils have been exposed.

Who Determines What Type of Religious Curriculum is Used?
(How Does He/She Go About it?)

Basically--the parish with a strong assist from the called personnel (pastor(s) and teachers) and is implemented by the parish's Board of Christian Education through the direct efforts of the teaching staff.

Is Any Consideration Given to the Cultural Background of Blacks and other Minorities: In the Selecting of Your Curriculum? (Why? or Why Not?)

Yes! There are attempts to include Black culture studies in the curriculum, especially to emphasize the fact that Blacks as well as whites have made solid, indelible contributions and impacts upon our American heritage and life style. Mostly we try to recognize people as persons regardless of the variables that are always present.

VICTORY CHRISTIAN SCHOOL

History of School

How Did Your School Begin?

Mr. & Mrs. Caldwell were teaching at existing Christian schools, and a difference in doctrine developed. With a desire to use our background and interest, we located property and began--with governing board and on a free enterprise basis.

What is Your School's Philosophy of Education?

"In Him [Jesus] are hid all the treasure of wisdom and knowledge." "The fear of the Lord is the beginning of wisdom." We believe that Christ needs to be preeminent in the home, church and school for the full development of a child. To this end we will not accept anti-Christ textbooks from the state, but seek out books of high scholarship and Christian content.

What is the Purpose of Your School (Its Mission)?

To provide a superior education while inviting the children to accept Christ as their Saviour.

How is Your School Related to the Church?

We are not sponsored by any church, nor do we receive support from any church.

Faculty

How Are Your Teachers Recruited (Selected)?

Teachers are selected from friends we know in church who are teachers, so we know their doctrine. If this is not possible, the lists are consulted from Western Association of Christian Schools.

Is There a Credo (Creed) Statement for the Faculty to Embrace?

No.

Does Your Faculty Have to Profess a Faith in Christ Before They are Accepted on Your Staff?

Yes.

How is Your Academic Guidance and Personal Counseling Set Up?

Many of our children are on extended day care, so they are at school from 7:30-5:30. Since we know them so well and the school is small, there is direct contact between teacher and those who watch the children before and after school. Guidance and counseling is done on an informal basis.

Students

Victory Christian School:

How Many Students Do You Have Enrolled in Your School? 70

Victory Christian School did not provide any information on the race or ethnic breakdown of its students.

Curriculum

How is Religion Introduced Into the Curriculum?

Chapel, 15 minutes on 4 days and 45 minutes on Friday. Bible verses and character traits learned each week. Then Christian textbooks are used in all subjects except arithmetic. No state textbooks used.

How Does the Non-Religious Curriculum Differ from the Religious Curriculum?

Each subject relates to God's plan for his creatures...

Who Determines What Type of Religious Curriculum is Used? (How Does He/She Go About it?)

Bible reading books also teach comprehension and phonics in grades 1-4. Kindergarten learns creation and Bible survey. Verses are reviewed in higher grades that have been learned in lower grades.

Is Any Consideration Given to the Cultural Background of
Black and other Minorities: In the Selecting of Your
Curriculum? (Why? or Why Not?)

No--Since we are all sinners, in need of a Saviour, and our subjects are taught in a Christian context of God's love--I haven't found it necessary. Any minorities have done well in this setting.

PACIFIC CHRISTIAN HIGH SCHOOLHistory of SchoolHow Did Your School Begin?

Founded 1903 as Los Angeles Seminary with elementary and high school grades. Elementary grades dropped later, but in 1912 a Junior College was added. In 1956 a four year college program and high school was adopted. In 1965 Los Angeles Pacific College merged with Azusa College on the Azusa campus. High school remained. In 1965-66 school year, Los Angeles Pacific High School was reorganized as an interdenominational high school. In 1975-76 school [year] a junior high was added to the high school program.

What is Your School's Philosophy of Education?

Christian education is education based on a Christian view of life. A Christian view of life is a Biblical view of life, one which acknowledges eternal and unchanging truth external to man, revealed in the Scriptures. And it is the Christ of the Scriptures in whom "are hid all the treasures of wisdom and knowledge."

Christian education treats man as a spiritual being, created in the image of God and therefore of infinite worth. It also treats man as a responsible being, capable of choosing for or against God, for or against good, accountable for his actions, not merely the victim of circumstance.

Christian education acknowledges that man is alienated from God by his sin. He is a fallen creature whose deepest need is to be reconciled to God, for the fear of the Lord is the beginning of wisdom.

Christian education is for the whole person. It is intellectual, spiritual, social and physical. In a word, there is no real knowing apart from knowing God, nor living apart from the life of God.

Christian education requires Christian teachers who are mature, "not beginners in the faith." And like all good education, it requires teachers who know their subject and are adept at presenting it.

Christian education is the natural integration of faith and learning. It is education done "Christianly". The difference between an education which is Christian and one which is anything else is not primarily the subject-matter, but rather the perspective, the larger context, the pre-suppositions: Behind and underneath and all around is God, His moral law and His natural laws. Everything begins and ends and has to do with Him. This means it is possible to make judgments--about the actions of a character in history or fiction for instance--because they have happened in God's world and are subject to His laws. It means life has purpose and the human drama a beginning and an end. It means the cosmic order which mathematics assumes and scientific laws reflect, this order is God's order: The universe is ordered because it is its Creator and Orderer. It means the world is moral and spiritual as well as physical or economic or political. It means that while all things are to be studied objectively, all things, finally, are subject to the Truth as it is in Christ. Nor does having a point of view, of itself, distort one's vision or make him less scholarly. It has been well said, "We cannot do without a view, and we put up with an illusion when we cannot get a true one."

All this of course is not without historical precedent. Throughout most of our history Western Civilization was practically synonymous with Christian education. The intellect is important. It needs to be disciplined, to be trained in the best way possible. We want keen minds and whole persons, but obedient to Christ.

What is the Purpose of Your School (Its Mission)?

Pacific Christian High School is maintained to provide a course of study of good quality at the secondary level. College preparation and limited vocational training are offered for the students who desire this kind of education in an environment of vital Christianity in the evangelical Protestant tradition. Pacific aims to implement its educational philosophy by: 1) providing for its students a significant body of knowledge; 2) challenging them to intellectual courage and honesty, spiritual vitality, and social concern; and 3) providing them with an adequate foundation for further education or for a vocation, so that they will be able not only to live in the world, but also to meet the needs of the world in which they live.

How is Your School Related to the Church?

We are not governed by any local church (denomination); however we do consider ourselves an arm of the church in the task of training young people and grounding them in the faith.

Faculty

How Are Your Teachers Recruited (Selected)?

Contacts with Department of Education of Christian Colleges in the area.

Is There a Credo (Creed) Statement for the Faculty to Embrace?

Yes,

- 1) We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
- 2) We believe that there is one God, eternally existent in 3 persons, Father, Son, Holy Ghost.
- 3) We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
- 4) We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
- 5) We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life.
- 6) We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life, and they that are lost unto the resurrection of damnation.
- 7) We believe in the spiritual unity of believers in our Lord Jesus Christ.

Does Your Faculty Have to Profess a Faith in Christ Before They are Accepted on Your Staff?

Yes.

How is Your Academic Guidance and Personal Counseling Set Up?

Students are assigned to teachers, who serve as counselor/advisor. Advisor may refer student to vice-principal or to principal.

Student

Pacific Christian High School:

How Many Students Do You Have Enrolled in Your School?
169-(7-12)

Students are not asked to state their race, either on application forms or on any of the permanent record forms filled out on enrollment. Therefore we do not have this information [re: The breakdown of students racially/or ethnically].

How Many Girls 88 /Boys 81 ?

What is Your Policy on Student Discipline?

"There is a relationship between discipline in a school and the quality of education offered by that school. If students are undisciplined, their education suffers. Every Christian home and every Christian school must work and pray to develop disciplined children and teenagers. Students who do not obey people in authority over them have trouble learning to obey God, who is a Spirit."- Dr. Roy W, Lowrie, Jr.

Cause for Disciplinary Action

The Bible is quite clear in a number of places, such as Romans 1:29-30 and Galatians 5:17-21, as to activities which are not to be found among Christians. In accordance with these and other biblical principles, the following are considered to be justification for expulsion from school: Rebellion against authority in the constant or steady infraction and lack of regard concerning the code of conduct, profanity; immorality; cheating; possession of obscene literature; possession of, arranging sales of, taking, or being under the influence of narcotics or alcohol; smoking; gambling; stealing; and destruction of school property.

A serious breach of conduct inside or outside of the school which has an adverse effect upon the testimony

of the school is good cause for disciplinary action.

Steps in Discipline

Teacher counsels student.
Advisor counsels student.
Teacher counsels student and his parents.
Vice-principal and teacher counsel student and his parents.
Student Personnel Committee recommends probation or expulsion of student.

This outline is more for classroom discipline. However, action on a discipline problem may enter at any step depending on the nature of the problem.

Disciplinary Probation

Probation gives a student an opportunity to correct his problem. If he does not improve to a satisfactory level, he will be expelled or asked to withdraw from school.

Students with Senior classification who come under disciplinary action will be subject to immediate dismissal, even though no previous disciplinary problems have been evident.

Types of Disciplinary Action

- A. Disciplinary Probation
- B. Suspension
- C. Withdrawal
- D. Expulsion

Reasons for Probation or Expulsion

- A. Deliberate disobedience of school rules and regulations.
- B. A rebellious spirit which is unchanged after counsel.
- C. A negative attitude and bad influence upon other students.
- D. A serious breach of conduct inside or outside the school which has an adverse effect upon the testimony of the school.
- E. Failure of the parents to comply with the disciplinary procedures of the school.
- F. Failure of the parents to get recommended professional help for exceptional children.

Invoking Suspension, Probation or Expulsion

The Student Personnel Committee by a two-thirds majority vote will recommend to the administration or Board of Directors action appropriate to the individual case.

Notification

- A. A conference is held including parents, student and principal to give notification and explanation of the action taken.
- B. A letter explaining probation and making suggestions for parental action is sent to the parents after the conference.
- C. Carbon copies of the letter are sent to the Chairman of the Board of Directors.

Activities Limited

A student on probation may be declared ineligible to participate in extra-curricular activities while on probation. He must also relinquish all positions of trust and responsibility for the remainder of the school year.

Length of Probation or Suspension

- A. Suspension may not exceed two weeks.
- B. The length of the probational period will be recommended by the Student Personnel Committee but not to exceed one year.

Evaluation of Probation or Suspension

- A. A student is removed from probation upon a two-thirds committee vote of satisfactory improvement.
- B. If the student fails to get a two-thirds majority vote, the committee recommends that the student be expelled or withdrawn.
- C. Parents have opportunity to share relevant information affecting the decision at any point of the procedure.

Suspension or Expulsion

- A. The principal may suspend or place student on probation for good cause.
- B. The principal shall report the suspension or expulsion of such student to the Board of Directors.

- C. The principal, when previously authorized, or the School Board may expel pupils for good cause.

Readmission

A student who has withdrawn for disciplinary reasons or been expelled, may be reconsidered for admission after a minimum of one year from the date of expulsion or withdrawal, upon approval of the Personnel Committee.

Curriculum

How is Religion Introduced Into the Curriculum?

Four years of Bible is required curriculum. The Bible is integrated into all subject matter.

How Does the Non-Religious Curriculum Differ from the Religious Curriculum?

The Bible is integrated into all subject matter.

Who Determines What Type of Religious Curriculum is Used? (How Does He/She Go About it?)

Chairman of the Bible department submits curriculum to the Academic Affairs Committee (a teacher committee). Committee recommends to Principal. Final approval subject to Board of Directors.

Is Any Consideration Given to the Cultural Background of Blacks and Other Minorities: In the Selecting of Your Curriculum (Why? or Why Not?)

[Did not answer this question]

VICTORY BAPTIST DAY SCHOOL

History of School

How Did Your School Begin?

Victory Baptist Church was founded by the late Dr. Arthur A. Peters in 1943. Dr. Peters had long been of the conviction that Baptist Churches should operate Christian day schools which provide the basic educational opportunities of other schools plus vital training in Christian faith and practice. Therefore, the Victory Baptist Church took the first step in establishing a Baptist Elementary School in opening a kindergarten in September, 1953. Today, all grades from Kindergarten through eighth grade are offered.

What is Your School's Philosophy of Education?

The total education of the child--spiritually, morally, socially and physically--is the avowed objective of Victory Baptist Church. Dr. Peters was committed to the belief that children are our most sacred trust and that we must leave no stone unturned in our effort to win them to Christ and His way of life.

What is the Purpose of Your School (Its Mission)?

Its responsibilities are two-fold, and are grave.

On the one hand, it provides our children with the basic education which they must have as a foundation for life. It prepares them for the advanced and special studies which will be vital to their passage through the years of youth and young adulthood.

On the other hand, the Christian day school performs an even more important task. It brings to our youth a mental and spiritual awakening in the lessons of Jesus Christ and the Word of God. Without this knowledge, experience declares they cannot meet the simplest problems of living with hope for continued success.

The Christian day school is our way of obedience to the Scriptural injunction that we '-train up the child in the way we would have him go.' It is as life has taught us, a hard, a practical necessity. More--The Christian day school helps to develop religious and missionary leadership in the church and in the community. It offers

that foundation and depth of spiritual certainty with which our country must gird itself to meet the world-wide challenge of Anti-Christ communism. Our youth is truly our hope--and the guidance of their hearts to our Lord Jesus Christ is our small offering to the Kingdom of Heaven.

How is Your School Related to the Church?

Victory Baptist Day School is an expansion of the program of the Victory Baptist Church.

Faculty

How Are Your Teachers Recruited (Selected)?

Trained Christian teachers from accredited universities and colleges. We have an interracial faculty.

Is There a Credo (Creed) Statement for the Faculty to Embrace?

[Did not answer this question]

Does Your Faculty Have to Profess a Faith in Christ Before They are Accepted on Your Staff?

Since the faculty of Victory Baptist Day School consist of trained Christian teachers, it must be assumed that they are professing Christians.

How is Your Academic Guidance and Personal Counseling Set Up?

[Did not answer this question]

Students

At Victory Baptist Day School any normal child may apply. It is not equipped to handle mentally retarded children, or children who have any serious physical handicap. It does not take problem children or delinquents. Victory Baptist Day School will accept children and young people from any foreign countries regardless of color or creed. The children are obligated to keep the rules and observe the standards of the school.

What is Your Policy on Student Discipline?

[Did not answer this question]

Curriculum

How is Religion Introduced Into the Curriculum?

At Victory Baptist Day School, religion is taught both informally and formally. In kindergarten the Bible study reading is taught informally. In grades first to eighth, Bible study is taught formally.

How Does the Non-Religious Curriculum Differ from the Religious Curriculum?

The program of study for the kindergarten is an integrated one. No one subject can be segregated from another. In grades first to eighth, subjects are segregated. This includes Bible study.

Who Determines What Type of Religious Curriculum is Used? (How Does He/She Go About it?)

[Did not answer this question]

Is Any Consideration Given to the Cultural Background of Blacks and Other Minorities: In the Selecting of your curriculum?

[Did not answer this question]

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